

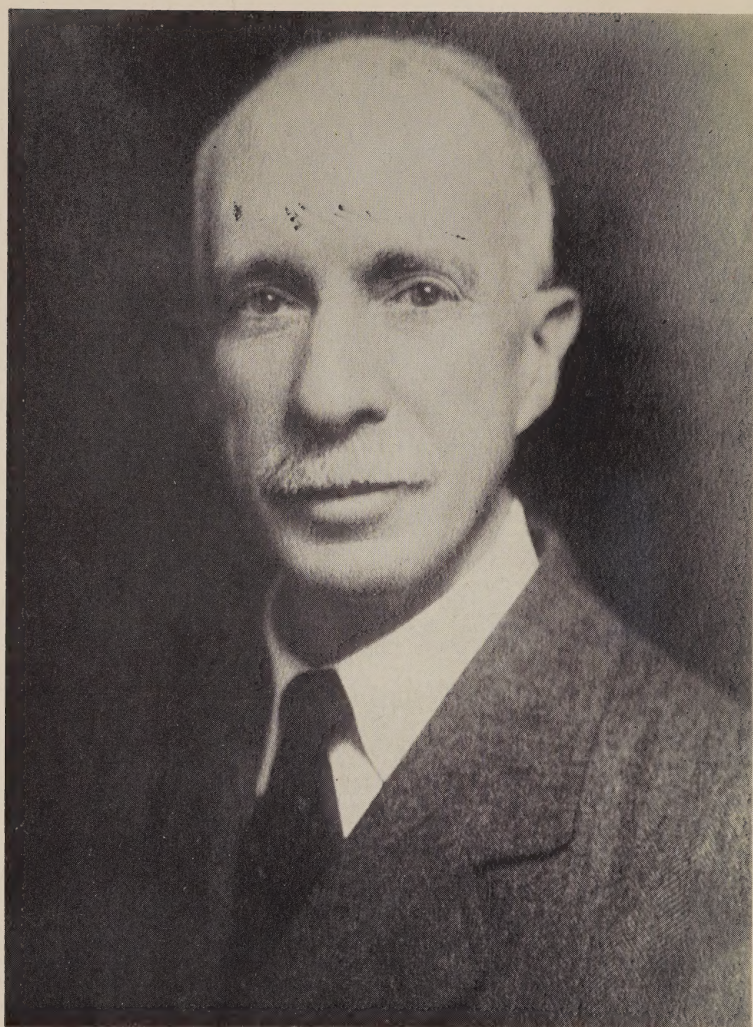
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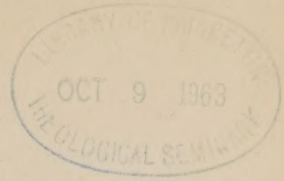


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THE EAST AND THE WEST



SIDNEY LEWIS GULICK



THE EAST AND THE WEST

A STUDY OF THEIR
PSYCHIC AND CULTURAL
CHARACTERISTICS

by

SIDNEY LEWIS GULICK ✓

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*From the unreal lead me to the real,
From darkness lead me to light,
From death lead me to immortality.*

*That which has the finest essence—
This whole world has That as its Soul.*

*That is Reality,
That is Atman,
That art Thou.*

Upanishad

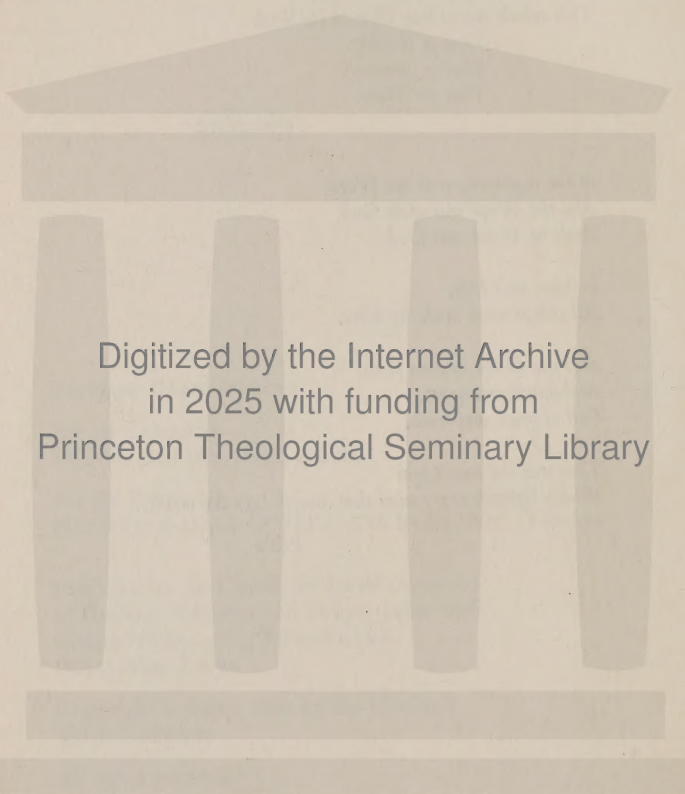
*In the beginning was the Word,
And the Word was with God,
And the Word was God.*

*In Him was Life;
All things were made by Him.*

*And the Word became flesh,
And dwelt among us,
Full of grace and truth.*

*That was the true Light
Which lighteth every man that cometh into the world.*

Bible



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FOREWORD

“The East and the West have met.” This, says Sir Rabindranath Tagore, is the most important fact of the twentieth century. Their contact is closer and their intertwining interests are more fateful than they have ever been during all past ages. Thousands of men and women—seamen, soldiers, tourists, merchants, laborers—have been passing back and forth during recent decades between the two great branches of the human family. It has not been easy for them to understand what they saw. Yet it is extremely important that they should each appreciate the character and attainments of the other in order to achieve a richer world-culture, a more harmonious universal society, and more common world-view.

The East and the West—two vast psychological continents, each with its own psychological climate, psychological river and mountain systems, broad psychological plateaux, groups of psychological peaks partially concealed by mists of misunderstanding or clouds of ignorance—what a stimulating challenge to inquiring minds! Yet underlying these diverse continents and mountain systems reposes the foundation of a common human nature.

Mankind is on the march. Everywhere, long accepted patterns of life are rapidly changing. All South and East Asia are in political and social revolution. The old era of isolation has practically ended. A cosmopolitan life is arising. A stupendous and tragically thrilling drama is unrolling before the astonished eyes of all races and nations.

There is little doubt that the outer life of a people is pre-eminently molded by their habitat and economic factors, while their inner life is molded by their religion and philosophy, that is, by their underlying concepts, their world-view, their sense of values and of duties. Any real insight, therefore, into the character of a people requires a grasp of their concepts about man and the universe, both visible and invisible. Hence our prolonged attention in this work to religious, aesthetic, and other cultural factors.

We shall find that the two main streams of humanity have not only many

profound differences but also many fundamental agreements. Both need to be recognized, interpreted, and held in balance.

TWO METHODS—DESCRIPTIVE AND INTERPRETATIVE

In studying these psychological continents two methods are possible, one descriptive, the other interpretative. The first is interested merely in facts, the other in understanding the facts. The dominant approach in this volume is interpretative. But when it comes to interpretation, the most important factor is the interpreter himself. What are his points of view, his assumptions, his interests and purpose? These determine not only the interpretation but also the selection and arrangement of the facts. One's dominant interest largely determines even what he sees or thinks he sees.

Many travelers reporting their experiences in strange lands are quite unaware of their assumptions and biases. They assume that they are simply telling what they saw, unconscious that what they report is in reality an interpretation of what they were predisposed to see. I am well aware that my own interest in the interpretation of the East and the West presented in this volume is philosophico-religious. More specifically, my fundamental postulates, so far as I am aware of them, are those of Occidental science, idealistic philosophy, and progressive, evangelical, ecumenical Christianity.

RELIANCE ON SPECIALISTS

To grasp such continental systems of psychological phenomena as constitute the cultures of the East and the West, one needs the aid of anthropologists, ethnologists, linguists, philologists, historians, and specialists in philosophy, comparative ethics, comparative religion, and the philosophy of religion. The writer is not a specialist in any of these fields, but is sufficiently familiar with them to be able to utilize and evaluate the findings of the experts.

This work, accordingly, is not designed for specialists, but for the average educated person. In order that it may be of use to both Orientals and Occidentals more extended quotations from both Oriental and Occidental sources have been made than would be needed were it written for either Orientals or Occidentals alone.

DEFINITION OF "EAST" AND "WEST"

According to the definition here adopted, the East includes India and the Far East, while the West includes the Near East, Europe, and the Americas. The reasons for this division are given in Chapter Seven. Failure to keep this definition in mind will cause misunderstanding and confusion.

THE WRITER'S EXPERIENCE AND BACKGROUND

The writer's interpretations of the East and the West are those which have come to him during a generation of experience and study.¹ After a quarter of a century in Japan as a missionary of the American Board, followed by two decades in the United States as Secretary of the Department of International Justice and Goodwill of the Federal Council of the Churches of Christ in America, the writer has been privileged since 1934 to review somewhat leisurely the histories, religions, and cultures of the East and the West.² This has led him to certain conclusions. Their adequate documentation would fill many volumes. The specialists do not need such documentation and the general reader would find it boring. Accordingly, the condensed survey and interpretation here presented is the result.

THE DANGER OF OVERSIMPLIFICATION

The dangers inherent in such a condensation are oversimplification and unwarranted generalizations. The writer is aware of both dangers. The effort, however, to present in a single volume the stupendous panorama of the development of the human spirit among so many and so diverse peoples makes resort to broad outlines and generalizations inevitable. The salient features of a face are often more clearly presented in a cartoon than by a photograph. Whether the simplified sketches and comprehensive generalizations are *substantially* correct, readers will have to decide for themselves.

It is important, however, to remember that no generalization can be made about either the Orient or the Occident to which exception may not be taken. Every possible conception of God, of the world, and of man has apparently been held during some period of their long history. The real question is whether or not any given generalization expresses the *main trend*.

COLORED GLASSES

Oriental readers may perhaps feel that the writer has been misled by his Occidental colored glasses. Having been reared in the Occident, he can hardly help seeing the world through Occidental glasses. How deep is their color he is naturally unable to gauge. But he trusts that it has not defeated the real aim of this work—to present the facts as impartially as possible and to interpret them in a spirit of equal concern for human welfare, East and West. Others who look at the same general picture through differently colored glasses will give differing interpretations and thus the cause of truth should be furthered. The writer has earnestly sought to present the best of the East side by side with the best of the West.

RACE AND CULTURE

Fundamental in the writer's thinking is his conviction that civilization and culture are free creations of the human spirit, but conditioned by habitat and social environment. As Professor George Dorsey observes: "Race is the garment we are born in and is set in our biologic or blood inheritance; civilization or culture . . . is the garment we learn to wear and depends on physical and social environment: time, place, parents, teachers, society. . . . No necessary or innate connection between race and civilization has yet been proved. . . . There is no warrant for the assumption that certain races are 'higher' than others, or that there are any 'pure' races, or that race mixtures or 'hybrid races' are biologically . . . inferior." (C. A. Beard, *Whither Mankind*, p. 229) The discoveries and inventions of one race or people, whether in the material or spiritual realm, have in the course of history proved highly valuable stimuli to other races and peoples, although the complete adoption of an alien culture has been rare.

It is in place here to state the sense in which the terms civilization and culture are used in this work. Culture is related especially to the emotional, conceptual, and contemplative life, whereas civilization develops through inventive activity and imitation, and is especially related to the will. While the East and the West have both these aspects of life, the East has laid emphasis on the development of culture, the West on the development of civilization. Highly developed culture gives a people refinement and sensitivity of emotions, while highly developed civilization gives a people conveniences of life and power. It should be added that these sharp distinctions between the two terms are not always observed, even in this work.

THE SPIRIT OF THIS STUDY

At the very outset the writer wishes to state with emphasis that his spirit is that stated by the Apostle Peter. "Of a truth," he declared, "I perceive that God is no respecter of persons, but in every nation he that feareth him and worketh righteousness is accepted with him." (Acts 10:34, 35) St. Paul, in his first address to the Athenians, quoted with approval the affirmation of one of their own poets: "For we are also his offspring." (Acts 17:28) And in writing to the Romans he declared that God had not left himself without witness in every land. (Romans 1:20) The author of the Fourth Gospel declared that the Logos, the Eternal Reason, was not only Creator of the universe but also "the light which lighteth every man that cometh into the world." (John 1:9) It is impressive, in studying the religions of the world, to find that in every land many have earnestly sought to know the Absolute Reality behind the phenomenal world and to conform their conduct to what they have found.

The Heavenly Father has, throughout history, been drawing men toward himself and revealing himself to them. He undoubtedly appreciates every one who seeks and worships and acts according to the best he knows. "Like as a father pitieth his children, so the Lord pitieth them that fear him," (Psalms 103:13) wrote the Psalmist twenty-five centuries ago. But we need to realize, as Tennyson has so well sung:

Our little systems have their day,
They have their day and cease to be;
They are but broken lights of Thee,
And Thou, O Lord, art more than they.

It is therefore important that students of cultures so different as those of the East and the West should rejoice in the fundamental verities which they all possess in greater or less degree. While this is true, it is also true that they should observe the differences between them and note whether these differences promote or hinder development in the realms of truth and righteousness, beauty and fraternity. In the great debate between the East and the West, we all need to face the facts of life with the utmost realism.

In the following chapters the writer has set down quite frankly what appear to him to be the distinguishing characteristics and the underlying postulates of the religion, the art, and the philosophy of the East and the West, not to disparage the one and exalt the other, but solely to bring clearly to light their respective characteristics and the consequences of their differences to human life. If dogmatism appears, it is due to over-brevity of expression.

Truth makes men free, and enables them to live the fullest, most useful and satisfying life. Jesus Christ's relation to the great religions of the Orient was accurately stated by him in the words:

Think not that I am come to destroy the Law and
the Prophets; I am not come to destroy but to fulfill.
(Matt. 5:17)

Although the writer went to Japan as a Christian missionary, he is glad to acknowledge that his contacts with Japanese, both high and low, opened his eyes to much in that land which his Western education had not even intimated. His life has been greatly enriched by what he there learned of Confucianism, Buddhism, and Shintoism. He recognizes, moreover, that he has gained a deeper understanding and appreciation than he otherwise would have had of the religion and culture within which he was reared. Rudyard Kipling uttered a profound truth when he asked:

What should they know of England
Who only England know?

In approaching this fascinating study of the East and the West one must have a broad-minded readiness to appreciate the good, wherever found. A superiority complex impoverishes the possessor. The superior man—to use the term of Confucius—will discover that Kipling was right when he said, in "The Ballad of East and West":

But there is neither East nor West,
Border, nor Breed, nor Birth
When two strong men stand face to face
Tho' they come from the ends of the Earth.

Those who would enter deeply into the life of other peoples must be ready to share their own values and to receive whatever values others may have to give.

THE STRUCTURE OF THIS VOLUME

A word as to the logical sequence of the chapters may be of value. Chapter 1 provides an anthropological basis for the entire study, for it traces the effects of habitat, climate, and food-getting in differentiating the cultures of East and West. Chapters 2, 3, and 4 are relatively concrete material dealing with

the personal, social, and ethical characteristics of Orientals and Occidentals—chiefly the former—and explaining why it is so difficult for East and West to understand one another. The illustrations are mostly taken from the author's intimate observation of the Japanese people.

Chapters 6 and 7 present the contrasts between Oriental and Occidental cultures, first in the form of brief quotations from an array of "authorities" and then in the more thorough analysis of the author. Chapter 7 provides a steppingstone to what follows.

In the succeeding chapters attention has been focussed on the relatively concrete aspects of culture, as expressed in conduct, attitudes, and social organization. From here to the end of the book, the abstract embodiment of the two cultures in metaphysical and religious systems will predominate, although Chapter 14, on Religious Art, will rest the reader by an excursion into the concrete. Readers whose time or temperaments prevent them from relishing the more abstract chapters will be relieved to learn that much of the gist of those chapters may be found in Chapters 7, 11, and 20.

In concluding this Foreword, how could I better voice my personal aspiration, as well as my hopes for this volume, than by weaving together certain inspiring thoughts from the Upanishads with my own prayer:

From the unreal into the Real;
From darkness into Light;
From error into Truth;
From self-centeredness into Brotherliness
 May we all be led
 By the Eternal Spirit of Truth.

PREFACE

During the last ten years of his life, while retired in Hawaii, Reverend Sidney Lewis Gulick worked almost continuously on the manuscript for this writing. It was to be his *magnum opus* of all the writings of the past sixty years. Although prevented by war regulations during the last five years from visiting libraries and persons in the continental United States, he continued to correspond with persons all over the world—except Japan, his greatest natural resource—and hence much that he would have included was not available to him. The full manuscript was twice the length of the present version. Publishers offered to produce a single volume, half the original work, and so the late Dr. Galen Merriam Fisher, an author and scholar concerning the Orient in his own right, undertook the difficult and arduous task of cutting it down without losing any of the major values, after Dr. Gulick had passed away in 1945. Further revision, reduction and editing was done by Dr. Sidney Lewis Gulick, Jr., and others. The painstaking interpretation of the several corrections, in the versions which came after the original manuscript of the author, was carried out during the typing of the final stage of the copy for the printers by Ethel Gulick Barrow. Her husband, John Graves Barrow, read proof and prepared the index. To those named herein and many others, unnamed, their assistance in the final production of *The East and the West* is gratefully acknowledged.

Okinawa, Ryukyu Islands
May 1962

LEEDS GULICK

INTRODUCTION

During his long earthly career Sidney Lewis Gulick accomplished a great deal, as a missionary, as a scholar, and as a prophet. His thirty-five published works, fourteen of which were written in Japanese, still tell us what he was. In order to appreciate the man as a whole one has to read his writings in both languages—a task worth undertaking for those who desire to know what is meant by living and working in a frontier. But the largest and undoubtedly the most important of all his works in English has so far been left unpublished. For ten long years toward the end of his life he had been working on its manuscript, which is now, at last, sixteen years after its author's death, off the press and is presented to the public.

This book on *The East and the West* will not only provide a master key for the understanding of that great Christian thinker and worker of the past but will also give us insights as we tackle our contemporary problems and strive for a better future for mankind. In an autobiographical note, probably dating from 1904, Gulick writes: "Before returning to America three or four years hence it is my earnest hope that I may have time to prepare the main outlines at least of a volume on the Social Philosophy of Foreign Missions, and also of another on the Ruling Ideas of Occidental and Oriental Civilizations. I feel that neither of these topics has received the study and exposition which the present attainments in Social Science and missionary experience warrant, a study and exposition that will help onward the missionary cause the world over, and that will also help both the East and the West to appreciate and understand each other. Both of these works but especially the latter should contribute to the cause of universal peace, which can never come so long as mutual misunderstanding and jealousy remain." These words well explain what was in the mind of the author as he labored long years toward his *The East and the West*.

Informed readers may find some of his descriptions needing qualification or supplementation today. But the work as a whole still remains fresh and stimulating, spiritually as well as intellectually. Here is a philosophy of culture

written by a Christian missionary who persistently and consistently worked for world peace with an ardor seldom excelled. Today more than ever do we need his message, and his intelligent approach to the problem of civilization and its destiny should receive even more careful attention and examination than in the years our author lived. This message, furthermore, applies with special significance to our present world, which, in the midst of all its difficulties, is sincerely seeking its way toward peace.

Kyoto, Japan
April 1962

TETSUTARO ARIGA

CHAPTER I

ANTHROPOLOGICAL BASES OF CULTURE: HABITAT, CLIMATE, AND FOOD-GETTING

Climate, habitat, and modes of livelihood have had far-reaching effects on all the cultures of mankind. Consequently, any comparison of the East and the West must take them fully into account.

PSYCHIC CHARACTERISTICS OF FOOD-HUNTERS AND FOOD-PRODUCERS

Primitive man lived on fruits, nuts, fish, and flesh. To secure these he roved as a hunter, lived in small groups, because of the scarcity of food, and consequently developed the characteristics and customs that fitted such a life. In a few exceptionally favorable regions, after many millenniums, he discovered that it was easier to live on cultivated fruits, grains, and meat than to hunt for them.¹ This naturally occurred in well-watered, tropical valleys. Agriculture constituted "an economic revolution of the greatest significance for the future of the human race," says Professor E. D. Merrill. "Possibly between 10,000 to 15,000 years ago, but probably earlier . . . agriculture became an established art, and the primitive civilizations based on this early agriculture became an established way of living." (*Independence, Convergence, and Borrowing*, p. 24) Then began a more settled life, a rapid increase of population, and corresponding changes in personal characteristics and social institutions. Permanently located communities arose. Communal buildings and family dwellings made possible a social and cultural life, impossible for hunters and rovers. Language developed to meet the new mode of life. A vast range of modifications thus started when men became food-producers instead of food-gatherers. These changes took place in the river basins of the Euphrates and the Tigris, the Nile, and the Indus, long before they began in Europe.

"The great biological inventions," says Professor Lancelot Hogben, "antedate civilization as the term is usually used. The Neolithic was a grain-growing economy, and the domestication of man's chief associates in a self-sufficient system—the horse, the sheep, the goat, the ass, the camel, the ox, the

fowl, the bee, the yeast organism—is in almost every instance now known to be as old as city life. Man learned the art of seed scattering, of milking the cow, of bridling the ox, of harvesting the grain—probably of grafting the vine and of fertilizing the date”—before the art of writing had arisen and thus the evolution of these highly significant discoveries and inventions was not recorded. (*Science for the Citizen*, p. 764) We who glory in the development of power machinery, wireless communication, and the airplane should strive to realize what great strides were taken when paleolithic food-hunters discovered and practised the art of agriculture and the domestication of animals.

Hunters must have initiative and inventiveness to meet new situations. Often quite alone and in danger of imminent death, they must have daring and quickness of decision. Living in small roving bands, one group would inevitably fall foul of another. Each group would strive to retain for itself the better hunting and fishing grounds. Violence would develop, inter-group or inter-tribal war. This mode of life, continued for thousands of years, with extermination of the relatively unfit, and inbreeding of the more fit, made for individualism, courage, daring, love of liberty, adventure, aggressiveness, and especially development of the will-to-action.

TRANSITION TO AGRICULTURE

When hunters finally settled down to an agricultural life, new personal and social qualities became necessary. The roving spirit had to be curbed. Daily experiences became relatively humdrum. Men began to live together, in larger and larger groups. New social customs arose: festivals, sports, dances, religious rites. Occupational classes also came into existence, with special skills in producing articles called for by the changed mode of living. Settled communities possessing relative wealth needed security from greedy neighbors and wandering hunters. Hence came the beginnings of a military class. Such communities also needed internal peace. Hence came the methods for settling individual quarrels and suppressing violence—the beginnings of government.

Centuries of this mode of life, with constant inbreeding and elimination of the unfit, produced a people of agricultural temperament² and mentality. The individuals came to possess gregarious proclivities. They shrank from the new, became conservative, relatively lacking in initiative, invention, and personal courage. They did things together, were ready to compromise conflicting claims, and were not given to personal violence for private ends. An agricul-

tural mode of life in close communal groups begets men who are mild-mannered and amenable to custom.

An intermediate state between the hunting and the agricultural mode of life was the pastoral, when men learned to domesticate certain animals and began to use milk and to produce meat for food. This stage started new patterns of social and cultural life. Pastoral life in the East and the West was probably much the same. Except in Mongolia and the Middle East, the pastoral stage in Asia is far in the past, but in these arid areas, no other form of life appears to be suited to the climatic conditions.

The change from hunting, through pastoral life, to agriculture was obviously extraordinarily significant, for it led to epoch-making cultural developments: in social institutions, in art and architecture, in man's thinking about both the inner and the outer world.

The characteristic differences between the East and the West apparently took their start as soon as men adopted a settled life in agricultural communities. Three important phases of the agricultural life deserve attention.

EFFECTS OF INCREASING FOOD SUPPLY

First, the new mode of life added greatly to the available food supply and therefore to the population, since population always tends to increase up to the limit of food supply. This led to larger and larger communities, and ultimately to cities. For many centuries the land was held by the community as a whole and all the members shared in raising the food. The patriarchal family of pastoral times became greatly enlarged. Entire villages were often composed predominantly of one family.

DEVELOPMENT OF GREGARIOUSNESS

Second, as the size of the group increased, the group took precedence over the individual. In general, the value and liberty of the individual varied inversely with the size of his group: the value of the individual to his group was 1 divided by the number in his group. In the hunting stage, the value of the individual to his group would be, say, $1/25$ th, or $1/50$ th, whereas in an agricultural village it might be only $1/500$ th or $1/1000$ th. Highly exceptional individuals had of course exceptional value due to stature, muscular power, athletic capacities, mental gifts, or prestige as being the son of a chief (later a king or

noble), patriarch, or influential priest. But the average individuals were practically nonentities.

In the hunter stage, an individual who did not fit congenially into his small group could break away and with his wife and children set up an independent life. Not so in a large agricultural community where all the land was already pre-empted. The individual must conform to the group or perish. Through centuries of exterminating nonconformists and of inbreeding conformists, a high degree of social solidarity arose, such as we find today in India, China, Japan, and other long-settled countries.

The fundamental difference between Chinese and Western civilization, writes Professor Grover Clark, is this: "In China the group has been the basic unit of society and the individual as such has been of minor importance; in the West the individual has been the basic social unit, and the group has been important primarily as it served the individual." (*The Great Wall Crumbles*, p. 7) "People who have lived over long periods of time as hunters, or fishers, or nomads, or in the mountains, will develop political and social forms, philosophical concepts and emotional attitudes which place the individual at the center, not only of society but also of the universe. . . . People who live in thickly settled agricultural lands inevitably will develop a society in which the social institutions, the political forms, the philosophical concepts of the relation of a man to his fellows and to the world in which he lives, and the emotional attitudes, all center around the group rather than around the individual. . . . The physical aspects of these civilizations [Chinese and Western] . . . differed [also] for other reasons, of course. . . . But the relative congestion of population was the primary factor determining the relative importance of the group and the individual." (*Ibid.*, pp. 10-11)

Professor Clark's observation about China applies equally to India, Burma, Siam, Korea, and Japan. In all these lands population multiplied under an agricultural regime. Community life overshadowed and largely swamped individual life.

In his thought-provoking booklet entitled *Reflections on the Basic Ideas of East and West* Professor Ralph Tyler Flewelling sets forth a similar interpretation of the contrast between the Orient and the Occident. "The Westerner," he says, "is an individualist. His scientific method, his theory of the acquirement of knowledge, is based on the principle of analysis. The Oriental is a syncretist. He thinks of himself only as a part of a larger organism. He may be said to be organismic in his thinking. . . . To think of himself apart from his family, his village, his common round of daily relations, makes too heavy

a draught upon his imagination." (p. iii) Both branches of the human family set out from their common home in the Central Asian plateau before the dawn of history, one branch traveling eastward, the other westward. The migration eastward "soon came to the end of the trail. . . . The land was soon cultivated to the utmost limits of arability. . . . Few were willing to take the backward track to plateau and desert. People were forced into closest proximity. . . . The individual could subsist only as he fitted himself into the close-knit fabric of society. . . . [This] intensified family relationships. To assert individuality in any drastic way was to put one's self on the outside, to cut himself off from the means of support, to make him an outcast. Nowhere except in the Orient has such a premium been placed upon conformity." (*Ibid.*, p. 13)

The westward migration, on the contrary, "had no insuperable barriers to stop it till it reached the Atlantic." But ere long the mariner's compass and improved ships "set it on a new trek westward [across the Atlantic and across the American continent]. . . . The whole movement tended to cultivate individual initiative." (*Ibid.*, pp. 12-13)

Through these diverse types of life, in the East and the West, came the diverse types of mentality, the modern Westerner thinking primarily in terms of individualism, of knowledge through analysis, of time and history as a straight line forward, in which activity leads to improvement, the Easterner thinking primarily in terms of family and social relations, of knowledge through intuition, of time as a cycle or wheel of recurring situations, so that activity, which in hot climates is a burden, has no ultimate goal and history no culmination.

These diverse fundamental postulates of thought and feeling underlie the daily life of the peoples, making their respective civilizations and cultures so strangely different.

RISE OF SPECIALIZED CLASSES

The third important result of adoption of a food-producing in place of a food-gathering economy was the rise of specialized classes. Only a portion of the people was really needed to produce the food required by the entire population. This permitted individuals possessing special aptitudes to give their entire time to making articles wanted by the rest of the group. This started the long history of rising standards of living, and of artisan families and guilds: the industrial class. The experts became more and more expert and they were

also able to make better articles in larger quantities. Special techniques were transmitted within a family. Hence came not only the industrial class, but also significant transformations in their mentality; for a man's mode of thought is largely determined by his dominant activity.

Hereditary aristocracies of wealth and prestige also arose and affected cultural development. The toilsome work of agriculture and the crafts was done by the masses who, virtual if not actual slaves, did the drudgery. The aristocracy had time for art, literature, and philosophy. They alone, with the priestly caste (who were virtually aristocrats), could afford fine clothing and palaces. They developed minute etiquette and codes of honor. Aristocracy constituted the cultural vanguard in Egypt, and Mesopotamia, in Crete, Asia Minor, Greece and Rome, and in India, China, and Japan. They set the standards for the less privileged to admire and imitate. The developing cultures in the different centers differed widely from each other. This was due in part to the climatic and other conditions of their habitats, and also in part to the psychic temperaments of the peoples and to the personal idiosyncrasies of individual leaders who set the pace and determined the patterns of life and conduct, thought, intellectual interest, and logic, for those below them.

It was during this stage of social development that slavery and polygamy arose; and when population increased beyond the food supply, infanticide, child marriage, and the debased status of women appeared. These customs, at first apparently useful, in time became obstacles to cultural growth.

EFFECTS OF TYPES OF AGRICULTURE

In classifying the cultures of the world, Professor Ellsworth Huntington distinguishes three lower and four higher types, based on the nature of the food supply. The three lower types are those of the hunters, the pastoral nomads, and the tropical tribes who raise their food by cultivating roots and fruit trees (yams, bananas, coconuts, etc.). These peoples, he says, "have never produced anything which can really be called civilization." Their mode of life has prevented it. "Above these . . . come four main types of culture based on cereals, millet in Africa, corn in pre-Columbian America, rice in south-eastern Asia, and wheat in western Asia, Europe, and the middle latitudes of modern America. Each of these four cereals thrives best in a different physical environment." (*Human Habitat*, pp. 199f) With each of these cereals goes a subsidiary group of foods—vegetables, fruits, and meats.

Our special interest is in the civilizations and peoples of the rice-raising

East and the wheat-raising West. As all know, rice grows best in the tropics, on land sufficiently level to permit of natural or artificial fields which can be flooded with water for three or four months every year. Wheat, on the contrary, grows best in temperate climates, on dry land, not necessarily level, where the rainfall is moderate. Cultivation of rice requires a climate and a type of labor in sharp contrast with the climate and type of labor required for the cultivation of wheat. These diverse types of climate and labor have had significant effects on the psychic as well as on the bodily developments of the peoples themselves.

PSYCHIC CHARACTERISTICS OF RICE-RAISERS

Rice-raisers must be industrious, patient, steady, law-abiding, and far-sighted, if they are to succeed in raising crops year after year. They must be expert irrigators; must be able to endure back-breaking, monotonous toil in deep mud, if they are to keep the paddy-fields free from weeds and the soil muddled for the tender rice-shoots; and must be able to work under a tropical sun without sunstroke. Only those human beings can endure such conditions who have developed the necessary physiological and psychic characteristics. They must be contented with humdrum, monotonous work, quite lacking in variety and adventure. The conspicuous skill of Oriental workers in the production of wares calling for manual dexterity is ascribed by Professor Emil Lederer to the discipline due to their cultivation of rice. "Since the most ancient times," he says, it "has served to educate the laboring masses, for it requires absolute precision and accuracy and the most painstaking observance of numerous rules, in a way that grain growing and cattle raising have never done in the West." (*Japan in Transition*, p. 240)

Now it so happens that southeast Asia (India, Burma, Siam, Indonesia, Indo-China, south and central China, south Korea, and south Japan) constitutes that part of the globe which has the necessary rainfall (the monsoons) and heat and the large areas of alluvial mud-flats that can be turned into paddy-fields. Some three or four thousand years of rice-raising, eliminating the less fit, who succumbed physically or rebelled spiritually, and the inbreeding of the more fit, have generated the present rice-raising populations of those countries. It is no accident that the peoples dwelling in southeast Asia should be fitted physiologically and temperamentally for cultivating rice.

Nor is it an accident that these countries are so heavily populated, for rice-fields can produce more food per acre than any other type of agriculture.

"A given area of cultivated land," says Professor Huntington, "produces food for twelve or fifteen times as many people in Java as in the United States." (*Human Habitat*, p. 115) Java, on the best rice lands, has a rural population, omitting the towns, of 1,000 per square mile. Its "rural population is approximately thirty times as dense as that of Iowa in proportion to the cultivated land." Density of population, moreover, as already stated, has a definite retroactive effect on the social life and thus on the psychic characteristics of a people.

PHYSIOLOGICAL EFFECTS OF RICE CULTURE

A tropical climate, uniform and relatively free from sharp variations of temperature—day and night, winter and summer—begets a people of relatively low energy,³ willing to work slowly for long hours. They lack "pep." They love to rest frequently, quietly gossiping, thinking, contemplating, and are not given to quarrels. Such peoples need less food than those who live in northern climates. "It is probable that the consumption of food by the average person [Javanese] is not much more than half so much as among Americans." (*Human Habitat*, p. 115) Dwellers in the tropics need little clothing. Their houses may be slight, for protection only from rain, not from cold.

Tropical peoples, moreover, suffer from many diseases⁴ unknown or relatively rare in cold climates, such as malaria, hookworm, typhus, typhoid, dysentery, and cholera. Their food is relatively limited in variety and quality. Sweet potatoes, yams, manioc, and melons, for instance, are not as nourishing as are onions, Irish potatoes, carrots, and the like, while maize and rice are not as invigorating as wheat, barley, oats, and rye. Rice-raising peoples are largely vegetarian. They have little milk, meat, or eggs. Meat and milk-producing cattle do not thrive in the tropics, not only because of the torrid climate to which they and their ancestors have never been accustomed but also because of the coarse, unnourishing grasses. The people, moreover, cannot afford the land area: it requires less acreage to feed a man than a cow.

These and other factors have produced peoples of low energy and high birth- and death-rates and have also profoundly affected their temperament, their outlook, and thus their very souls, their philosophy and religion. The "world-weariness" of the Orient in contrast to the general optimism of the Occident, Professor T. W. Rhys Davids speaks of as "this curious despair of life." Mr. Buckle, he says, "may have wished to push the influence of climate

too far, to regard it too much as an explanation sufficient of itself. But when we find this despair of life conspicuously absent not only in the Vedas, but in the earliest records of the other Aryan races [Persians, Greeks, Romans, Kelts, Teutons, and Slavs], and in all the schemes of life that have obtained currency in more temperate climes, we cannot omit to notice the fact that it sprang up in India after the Aryan tribes had descended into the valley of the Ganges, and had been long under the oppressive heat to which they had not been accustomed." (*Lectures on . . . Indian Buddhism*, the Hibbert Lectures, 1881, p. 21)

PSYCHIC CHARACTERISTICS OF WHEAT-RAISERS

Wheat-raising populations, on the other hand, living in temperate or cold areas, have developed a physical, social, and cultural life, and varieties of architecture and art and even a psychic nature, markedly different from those of rice-raisers. Wheat and kindred cereals (barley, oats, rye) grow best on dry land and need only a moderate rainfall. The vegetables and fruits that thrive best in temperate regions, moreover, differ from those natural to the tropics. Wheat-raising populations, therefore, have a technique of labor quite different from that of the tropics, much less toilsome, monotonous, and disagreeable. Wheat-raisers, accordingly, do not develop as much patience as do rice-raisers. They use cattle, sheep, goats, and camels to save manual labor as well as for food. Wheat-raisers depend more on horsepower than on manpower.

People in temperate and cold regions, moreover, must have more heat-producing food, and warmer clothing, bedding, and houses than dwellers in the tropics. They live in a climate more stimulating and characterized by sharper variations in temperature. They therefore enjoy better health, are more buoyant and active, feel more like doing things, tend to be restless, to love adventure, to delight in vigorous sports. They tend to be pugnacious and selfassertive, often indulge in personal combat, traits quite contrary to those of rice-raising populations, who are remarkably submissive and peaceable. Having surplus energy and wishing to do things, Westerners are hopeful and optimistic. They are eager to understand their surroundings, hence are led to perpetual observation and to thinking on what they see. They therefore tend to develop the critical intelligence and to rely on its findings, rather than on intuitions.

These various traits make wheat-raising peoples inclined to be innovators and to take relatively easily to new modes of life. Being intellectually inclined,

and disliking muscle-taxing, humdrum labor, they tend to develop tools and machinery and labor-saving devices. Being less subject to diseases, they have a lower death-rate and a longer period of adult activity.

It is no irrational accident, therefore, that, from the standpoint of their psychic natures, the East and the West constitute distinct units, for they are based on two diverse modes of living induced by climatic and agricultural conditions. Nor is it an accident that the Indus River constitutes the dividing line between them. East of that river human life rests on a relatively depressing, humid, monotonous, tropical, rice-raising climate. West of that river human life rests on a relatively dry, stimulating, diversified, wheat-raising climate. These two types of agriculture naturally resulted in two types of human nature and of civilization.

AN EXPERIMENT WITH RATS

Recent experiments in rearing rats have been highly illuminating, Sir Robert McCarrison of the Indian Medical Service noticed that while Sikhs and Pathans were tall and healthy, Madrasis were small and stunted, although they lived in the same sort of climate and squalor. Wondering if the difference in their diets might possibly be the cause, he tested his surmise by raising colonies of rats all descended from a single original pair. The experiment, as described by Dr. Victor G. Heiser in a popular article in *Collier's* (Oct. 10, 1936, p. 18), may have been "embroidered" in order to catch the public eye and carry home information regarding the importance of being supplied with the right kinds of vitamins; but under this popular covering lies a message.

Dr. McCarrison had twelve cages of rats to the occupants of which he continuously fed different diets. In one cage were the "English" rats, large, stocky, pugnacious, with rough hair and bristling whiskers. From infancy they had fared on white bread, jam, boiled beef, mutton, fish, vegetables, and tea—the English workman's usual diet. In the next cage were his "Sikh and Pathan" rats, brought up on curds, a little meat, plenty of leafy vegetables, potatoes, and whole wheat bread. These rats were as large as the English rats, but were gentle and amiable, with fur sleek and smooth. In a third cage were the "Madrasis," whose fare consisted of the standard Madrasi diet—rice, red pepper, tamarind, dried fish, and rice-water. They were healthy but no bigger than mice. Next door were the "French" rats, fed on pot-au-feu rich in fats, meat drenched in fine sauces, and salads with rich dressings. They were short, wide in the middle, with sleek oily hair and whiskers trimmed to a fine point.

And then there were the "Japanese" rats, short and wiry, energetically scurrying about. Their diet consisted of fish, polished rice, with an occasional crab or *sukiyaki*—a characteristic Japanese diet.

Dr. Heiser declared that "it seemed scarcely credible that all the rats, so long, so short, so wide, so thin, so bold, so meek, so agile, so deliberate, were of the same unadulterated ancestry." He proceeds, however, to cite other experiments in which the presence or absence of given elements, especially of certain vitamins, has been shown to be the cause of health or disease. One can hardly doubt that the diet which becomes standard for an entire people must have significant results on bodily growth, on health, and also on temperament. And since the standard diets of the peoples of the East and the West are markedly different, we may expect that these differences will beget differences in physical appearance and temperamental tendencies, and these latter in turn will affect their entire culture.

SETTLED LIFE AND CULTURAL DEVELOPMENT

Influence of the Priest Class

As society developed, in each type of civilization social classes arose. Among them none was more significant in promoting cultural development than that which specialized in religious rites, ceremonies, and ideas. The men of this class became the learned men of their respective peoples, experts in the movements of the sun, moon, and stars. They invented the calendar, so important in the selection of the auspicious days for religious ceremonies, festivals, and agricultural activities,⁵ and became producers and preservers of literature, at first entirely oral, and only after long centuries written. It was they who collected and handed on from generation to generation the traditions of the people. They also became the teachers, the thinkers and philosophers, the artists and dramatists. They were the first leisured class. Without manual tasks to consume their time and energy, they developed habits of thought relatively unrestricted by the imperious behavior of "things"—the material world. Imagination, ideas, logic untested by cold reality, found free play in the minds of geniuses, idealists, and mystics. Hosts of vagrant ideas arose about the universe and man's relation to it.

The fundamental differences between the cultures and mentalities of the East and the West arose among this social class. In the introvertive Orient their thinking was more guided by uncritical guesses and intuitions than in

the extrovertive Occident. Underneath all their thinking lay the latent emotional trends, the temperamental tendencies and the psychic experiences of their respective peoples, which had been slowly forming for thousands of years under the climatic conditions of their respective habitats. These tendencies, quite unconsciously to the thinkers, gradually shaped the outer results, the concrete civilizations.

Invention of Tools

Another significant element consequent on the adoption of settled life was the invention of tools, one of the highly important factors in human development. Man's power of thinking has made little or no gain during the past 5,000 years. It is doubtful if any modern man possesses brain power superior to that of Plato or Aristotle, Sakyamuni, Confucius, or Lao-tse. But modern man does surpass the ancients in the tools he has invented. They have added enormously not only to what he can make, but also to the range and accuracy of his knowledge, and thus even to the correctness and scope of his conceptions of the universe and of his relation to it.

The contributions along these lines made, for instance, by the discovery of glass with its multitudinous uses—eyeglasses, telescopes, microscopes, spectroscopes, stroboscopes, general and X-ray photography, sextants, etc.—are truly stupendous. During the past 5,000 years, and no doubt during the preceding 50,000 years, the superiority of one group of men over another lay not in respect to the gray matter in their brains but in respect to the tools in their hands. The Paleolithic, the Neolithic, the Bronze, and the Iron Ages rightly take their names from the nature of man's tools.

The one objective yardstick by which we may measure the degree of the civilization attained by any people is the nature, the variety, and the efficiency of their tools. Tools of course do not determine the refinement of a people's culture, but they do determine their capacity to raise the standards of living, to control their physical environment, and to master the forces of nature. Buckle declared nearly a century ago in his *History of the Civilization of England* that the unique distinction of Europe was that there man was stronger than nature; elsewhere nature was stronger than man.

The Machine Age

The tools invented by prehistoric man can be credited neither to the East nor to the West: they were the product of trial and error by men of many tribes and peoples, in all parts of the inhabited earth. It was not until the steam en-

gine (invented by Savery in 1698 and developed by James Watt in 1763) inaugurated what is well called the Industrial Revolution that a sharp contrast arose between the tools of the East and the West. That the Industrial Revolution did occur in the West and not in the East constitutes impressive evidence of the thesis that the West is extrovertive, while the East is introvertive. The machine age has been made possible by the rise of the exact sciences in the Occident. Through them, Western man has learned how to run his tools by nature's power instead of by human (muscles). In a later chapter we shall consider why science arose in the West rather than in the East. Here we merely note the fact, together with the further fact that this has given the peoples of the West an overwhelming ascendancy, for the time being, over all the other peoples. It is estimated that the steam- and electric-driven devices in the United States alone are equivalent to three billion manpower—a billion more than the entire population of the world.

The effects of applied science upon culture have already been tremendous. Age-long isolation has been all but abolished by rapid, universal communication. Cultural interchanges which formerly required centuries now are almost instantaneous. The social, religious, political, and economic ideas and institutions of every people are experiencing the stimulus of alien cultures.⁶

The most significant fact, from the standpoint of our discussion, is that Western technology is making what Arnold Toynbee calls Western Christian Civilization the dominant force throughout the world, culturally as well as technologically. It is begetting a new attitude toward the universe. It has begun to transform the Orient as it has been transforming the Occident. Whether that transformation will be more of a blessing than a curse is yet to be determined.

CLIMATE AND MAN'S LIFE OF THE SPIRIT

Although we have already considered the effects of climate upon the physique, the diet, and the occupational life of man, we need to look more deeply into its effect on the spiritual life of man. "Over a century ago," says Professor Lynn Thorndike, "the Abbé Dubois, who spent much of his life like a native in India, regarded the climate as having a universally debilitating effect, which not only enfeebled the mental faculties and moral stamina as well as the physical constitution of the Hindus, but also affected the very beasts, of which the elephant and tiger alone displayed much vigor. He found that the meat had little succulence, the game a poor flavor. 'Vainly would one

search for a good hare or partridge.' The green stuff, roots, and fruits were also for the most part 'insipid and tasteless, and do not possess half the nutritive value of those grown in Europe,' while with two or three exceptions the indigenous flowers had no scent." (*A Short History of Civilization*, pp. 226-27.)

The tropics inhibit strenuous activity while temperate and cold areas promote it. India's climate promoted, among those who were freed from the necessity of manual toil, habits of idleness and contemplation. Brahmins enjoyed wandering off into the forests for weeks and months, sitting under the shade of those ancient, magnificent, and thought-provoking Bo trees, or under wide-spreading banyans, where they loved to speculate about the world and the self and to develop trances and ecstatic visions.

In substantial agreement with this general point of view are many statements by Rabindranath Tagore, such for instance as the following: "We live under the extortionate tyranny of the tropics. . . . The heat, the damp, the unspeakable fecundity of minute life feeding upon big life, the perpetual sources of irritation, visible and invisible, leave very little margin of capital for extravagant experiments. Excess of energy seeks obstacles for its self-realization. That is why we find so often in Western literature a constant emphasis upon the malignant aspect of Nature, in whom the people of the West seem to be delighted to discover an enemy for the sheer enjoyment of challenging her to fight. The reason which made Alexander express his desire to find other worlds to conquer, when his conquest of the world was completed, makes the enormously vital people of the West desire, when they have some respite in their sublime mission of fighting against objects that are noxious, to go out of their way to spread their coat-tails in other people's thoroughfares and to claim indemnity when these are trodden upon." (*The Religion of Man*, p. 173)

The effect of torrid heat on mental activity has been whimsically described by Count Hermann Keyserling in his *Travel Diary of a Philosopher*. "In this hot-house air [of Ceylon] it is futile to work, to wish, to strive. Nothing succeeds but what happens of its own accord. And an incredible number of things do happen here of themselves, more than I had ever thought possible. . . . My volition wanes irresistibly. I am transformed into a gentle, soft creature who enjoys life without ambition and without any creative desire. . . . Here, vegetating becomes the form of all life, even of mental life; the mind becomes rampant, like tropical plants. . . . The mental life of tropical man is comprehensible only from the botanical point of view. His images blossom forth like flowers, wildly, luxuriantly, confusedly, without effort and with-

out the supervision of the gardener, and are therefore irresponsible. It is in this way, no doubt, that we should explain the history of Indian mythology. . . . Thousands of gods sprang from the fruitful soil like mushrooms after rain. Hinduism in its boundless richness can only be understood as a vegetative process." (I, 39)

The climate of China, generally speaking, is that of the temperate zone. Its people, especially the intelligentsia, were more active than those of India. When they settled down to quiet agricultural life and developed the social, mental, and religious habits corresponding to the new economic conditions, they did not take to mysticism as did the Hindu. They had no inspiring Bo trees under which to sit and meditate. Their winters were cold. On the whole, therefore, they developed more practical forms of thought and life.

The climate of Europe was still less favorable for the rise of prolonged, intense meditation. Not until influences from India reached Europe, and not until civilization there had sufficiently developed to erect substantial stone buildings in which those contemplatively inclined could keep warm, did Europeans in considerable number take to ascetic meditation.

Contemplation, however, East or West, naturally leads to introspection, self-consciousness, and subjectivism. If those who carry it on are endowed with abundant gray matter, they can hardly fail to discover that many things are not what they at first seem to be; that the spontaneous ideas of childhood and of untrained thought are far from correct; and that many of man's traditional beliefs about Nature, spirits, and demons are in fact mere illusions. As the early thinkers of India reflected, however, they wandered into the maze of the distinctions between reality and illusion. This led them to stress increasingly the brevity, transitoriness, and relative unreality of the senses, and, in contrast, the permanence and absolute reality of the inner realm, of the spirit.

India's philosophic and religious thought moved along these lines for a millennium and a half, culminating in the pantheistic, or, more correctly, the monistic, philosophy of the ninth century after Christ. But long before the Vedanta philosophy reached its classical expression, the doctrine of illusion had spread widely among Indians. It was already so widespread at the time of Buddha, five centuries before the Christian era, that it furnished the basis for his thesis that even the self is an illusion. His teachings will occupy our attention in later chapters. At this point it should be noted that the Hindu monistic trend together with Buddha's own special teachings, especially as interpreted by Mahayana philosophers, spread all over Asia.

EUROPE'S CLIMATE AND ITS PSYCHIC INFLUENCE

Peoples of the West, whose lives were active, and not given to prolonged meditation, naturally held the objective, "realistic" world-view. Men whose daylight hours were filled with strenuous struggles with intractable nature quite unconsciously developed two correlative basic conceptions—the reality of the outer world and the reality of the self that struggles with it. Their deeper thinkers reached the conception of one God, the Supreme Being, the creator of all things; and over against him was the world of time and space, and the world of the senses, created by him and subject to his rule. Their thought was, thus, fundamentally dualistic.

Men who exert their wills and muscles in hunting, wading rivers, climbing mountains, fighting fierce animals and cunning human enemies, and in wresting food from nature can have no question about the objective reality of these obstructions to their desires. Only cloistered thinkers, freed from active life and strenuous toil, given to contemplation and introspection, can develop doctrines of illusion. Thus have the characteristic temperamental and cultural tendencies of the East and the West come out of their diverse environmental conditions.

CLIMATE AND RELIGIOUS DEVELOPMENT

The religions of all primitive peoples were objectified. They regarded their fetishes, spirits, gods, demons, as active objective entities. As the peoples matured, their thinkers outgrew crude beliefs. They began to see their world as a universe and attained the conception of a single Supreme Reality behind or above all separate "things." The form this conception took depended on whether the mental and spiritual leaders of the people were immersed in an active, strong-willed, realistic social atmosphere, or in a calm, introspective, idealistic social atmosphere. Among the former, Ultimate Being was naturally conceived as an objective, personal God, who exists from the beginning, possesses omnipotent will, and creates and controls all things. He is transcendent above all created beings. Among the latter, Ultimate Being was conceived as the supreme abstraction, the Absolute, the Infinite, the One; impersonal, transcendent above, yet immanent in, all things. Thus we see that profound differences even in religion and metaphysics are largely traceable to climatic conditions. It is climate that determined the nature of the daily

life and thus the social customs, the institutions, and even the psychic natures of the peoples.

POSSIBLE APPROACH TO A UNIVERSAL CULTURE

Such are the more important results which have grown out of man's abandonment of his wandering life as a food-gatherer and his adoption of settled life as a food-producer. Man has become in a true sense a creator. He has created not only civilizations but also great systems of thought about the universe. Modern Orientals and Occidentals alike live in the thought-world slowly created by their ancestors under the conditions of climate and labor that have prevailed in their respective habitats.

Significant now, in both East and West, is the developing comparison by the two great branches of the human family of their cultural achievements and the attempt to distill from them the elements of a universal culture.⁷

ENVIRONMENT AND JAPANESE PSYCHIC TRAITS: A CASE STUDY

Before closing this chapter, we must try to account for the fact that the Japanese people seem to have characteristics that ally them as closely with the Occident as with the Orient—their energy, initiative, administrative ability, and realism. Are they an exception to the rule for the rest of the Oriental world? Do the climatic conditions and food-producing activities, which have been shown to go far in determining cultural characteristics, not apply to Japan?

The Japanese possess a rare combination of antithetic traits. They are energetic people; yet they are given to meditation and reflection. They are also conspicuously open-minded and ready to try new ideas and new modes of life; they have adopted major cultural elements from China and India; yet in the end they put their own stamp on everything borrowed. Their originality only slowly shows itself. They combine, moreover, strength and tenacity of purpose with pliancy of method and willingness to compromise. While as individuals they are self-restrained and unassuming, yet as a people they are self-assertive and aggressive. In personal relations they are charmingly modest, yet they harbor national pride and demand recognition as the equal of the most advanced peoples. They are tremendously ambitious, both as individuals and as a nation.

If at times they appear indifferent to criticism, yet they are keenly sensitive to it and crave appreciation and commendation. They often exhibit by turns melancholy and lightheartedness, pessimism and optimism, fatalism and hopefulness. While many of them are strongly individualistic, yet as a people they possess exceptional solidarity and work together for national ends with rare self-sacrifice.

In their paintings, statuary, and architecture they exhibit a delicacy of taste and a grace of execution that give their masterpieces high rank. The same taste and sense of the appropriate characterizes their etiquette and all human relations. Even in the realm of mechanical inventions, in which Japan has so long been backward, she has several inventions to her credit.

The samurai, with their code of Bushido, the Way of the Warrior, product of a thousand years of feudalism, have no counterpart elsewhere. They combined the characteristics of ferocity with gentleness, of ruthless disregard of life with refined sentiment and idealism. The Japanese people still submit readily to regimentation and social discipline as a result of the centuries of feudalism.

On the other hand, the Japanese so closely resemble Occidental peoples in certain ways that they have been called by admirers the Greeks, or the French, or even the Yankees of the Orient. Japan is, nevertheless, so thoroughly Oriental that some students declare that she combines in her nature as well as her culture the best features of India and China.

ORIGIN OF JAPANESE PSYCHIC CHARACTERISTICS

How did the Japanese come by these contradictory characteristics? A comprehensive answer to this question is beyond our purpose; but a few suggestions may be ventured.

Japan consists of a group of islands separated from, yet near to a great continent. She is blessed with hundreds of beautiful hills and valleys, always green, the "peerless" Mt. Fuji, with countless charming views of blue bays and picturesque islands. Her climate is moderate, although during the summer months she has the tropical heat and humidity needed for the cultivation of her paddy-fields. Her arable land is limited but productive. Destructive typhoons come once or twice a year and bad earthquakes once or twice in a generation.

Japan's distance from the mainland saved her from the scourge of invasions such as have periodically ravaged the civilizations of mainland peoples. Thus,

until her population outgrew her arable areas, she could readily feed her people, and for two millenniums she has been free to develop her culture—near enough to the mainland to profit by its cultural achievements, but far enough away to exercise free choice in adoption and adaptation.

Japan's population stems from five racial stocks. The oldest, the Ainu, an Aryan or Caucasoid stock, was driven north by later invaders during the early centuries of our era. Two fairly distinct Mongoloid groups came from the mainland and settled, one in Central Japan, the other in western Japan. The Malay-Negrito stock came up from the south and settled in the southern island, Kyushu. These various stocks expanded, fought, intermarried, and became the forefathers of the present population, which is now quite homogeneous. The Japanese accordingly consist of sufficiently diversified stocks to develop wide individual variations of character and genius and a high degree of versatility.

Being inhabitants of numerous islands, they have always lived near the vast and mysterious ocean with its profound influence on human nature. They have been fishermen and expert seamen. According to tradition, the masterful group which first settled in southern Japan and in time became dominant, brought the cultivation of rice with them from a tropical habitat. This suggests how early this type of agriculture must have arisen. Japan did not pass through the nomadic stage usual to continental peoples, but moved directly from hunting to food-producing. The mixed racial origin of the Japanese and their relatively recent transition from food-gathering to food-producing seems to account in large measure for many of their antithetical characteristics—their individuality, alertness, energy, open-mindedness, activity, objectivity, optimism, hardiness, courage, loyalty, self-sacrifice, solidarity, and power of cooperation, on the one hand, and, on the other, their patience, self-restraint, spirit of compromise, law-observance, their courtesy, pessimism, and other traits normally connected with monotonous toil as rice-raisers.

JAPAN'S ASSIMILATION OF ALIEN CULTURES

Japan has had three distinct experiences in confronting and assimilating foreign cultures—the Chinese, the Indian, and the Occidental. With open-mindedness she received each in turn, and then in turn has placed upon each acquisition the stamp of her own genius. From China, whose scholarship and technique of government came to her in several waves from the third century

and onward, she accepted the doctrine of the "five relations";⁸ but she changed their order, placing loyalty to the suzerain above filial piety. This change made the Confucianism of Japan quite different from that of China. It has made Japan a unified nation, whereas only now is China belatedly struggling toward national unity.

Buddhism brought significant elements of Indian culture to Japan in the sixth century and onward. It was a highly intricate system of metaphysics and ritual, insisting on monasticism for those who would attain full salvation. After faithfully striving to accept it, many of Japan's religious leaders finally wearied of its abstruse metaphysics and found a better way to peace of mind. They made central the Buddha's original teaching of mystic contemplation, which had been transmitted through China. Hence arose the Zen sect, whose influence among military men and business leaders has been strong.

But other Japanese, profoundly religious, sought a still more simple way to peace of mind and salvation, suitable for the ordinary layman. Hence rose the Jodo and Shinshu sects, with their rejection of celibacy for the priesthood and of salvation by one's own effort (*ji-riki*). All the Jodo sects place supreme emphasis on faith—faith in Amida Butsu, salvation through the "power of a not-self" (*ta-riki*). This was an epoch-making Protestant Reformation of Buddhism, four centuries before Martin Luther.

Those Occidentals who harp on Japan's imitateness and lack of originality have never realized how Japan has always put the stamp of her genius on everything borrowed from other lands. Her culture is, indeed, Oriental, yet distinctly Japanese. It has features that are found in no other culture.

All things considered, therefore, it seems reasonable to hold that Japan's differentiating characteristics have been due in part at least to her beautiful island habitat with its bracing climate and fairly good soil, its inheritance from diverse racial groups and from both food-gathering and food-producing ancestors, and to her own selective assimilation of the civilizations and cultures of China, India, and recently the Occident.

If the foregoing account of the nature and origin of Japan's psychic characteristics is correct, she is, in truth, no exception to the general principles set forth above. Unquestionably, Japan is thoroughly Oriental; yet the circumstances of her beginnings as a people and the uniqueness of her habitat and history would seem to account for the differences between her and her Asiatic kinsfolk. Japan is thus, in fact, a good example of the way in which climate and habitat profoundly influence both the outer life and the inner nature of all peoples.

CHAPTER II

OBSTACLES TO MUTUAL UNDERSTANDING AND WAYS TO SURMOUNT THEM

Certain writers, with a better command of rhetoric than of ethnology, have popularized the notion that racial characteristics are unchangeable and that it is therefore foolish to think that East and West can ever understand one another.

Oriental and Occidental are commonly baffled to understand one another's strange customs and ideas. In the preceding chapter we discovered that environment, climate, and modes of food production had had much to do with their divergent evolution. Now we pursue the same issue still further, not on the continental scale, but in the realm of personal contact and communication.

PHYSICAL APPEARANCE AND MANNERS STRANGE AND PERPLEXING

At the dock in Yokohama forty years ago, I welcomed the middle-aged pastor of an important church in California on his arrival for a visit in Japan. After getting through the customs, I put him and his wife into rickshas, and we started for the railway station, I in the rear. Presently I noticed that he was waving his arms and shouting hilariously. On getting within talking distance I asked if he was in trouble. "Oh no," he said, "I feel like a little boy—everything is so queer. Here I am in a baby-carriage; my horse is a man—I can't say a word. I have no responsibilities. I'm having the lark of my life."

That was my own experience upon first setting foot in Japan in the eighteen eighties, and presumably other Western newcomers had similar feelings. Everything was so topsy-turvy, so amusing. How comical the people looked—men in skirts, hair shaved off the middle of the head from the forehead back to the neck, profuse bowings, accompanied by curious grunts, clogs for shoes, little, self-important policemen, obsequious servants. And their facial expressions and gestures were perplexing.

But conversely, Occidentals appeared correspondingly queer and unin-

telligible to Orientals. Common nicknames for Westerners were "hairy men," "red men," "barbarians." When fishermen first saw Occidentals they were struck by their "pipe-shaped leg covering, made, they thought, of bamboo, which explained why they could not kneel or sit on their heels, as Japanese do." To see foreign men and women walking side by side—instead of tandem as Japanese custom required—seemed extremely curious, not to say immoral; and especially to see men kiss their wives in public. A Japanese friend reports his astonishment when he saw in Europe "an old man, thickly bearded, embrace and kiss another old man with equally dense hairs on his face."

Lafcadio Hearn has charmingly described the strangeness of street scenes in Japan. "As first perceived," he says, "the outward strangeness of things in Japan produces (in certain minds at least) a queer thrill impossible to describe—a feeling of weirdness which comes to us only with the perception of the totally unfamiliar. You find yourself moving through queer small streets full of odd small people, wearing robes and sandals of extraordinary shapes; and you can scarcely distinguish the sexes at sight. The houses are constructed and furnished in ways alien to your experience; and you are astonished to find that you cannot conceive the use or meaning of numberless things on display in the shops. Foodstuffs of unimaginable derivation; utensils of enigmatic forms; emblems incomprehensible of some mysterious belief; strange masks and toys that commemorate legends of gods or demons; dog figures, too, of the gods themselves, with monstrous ears and smiling faces—all these you see as you wander about." (*Japan: An Attempt at Interpretation*, p. 10)

PHYSIOLOGICAL DIFFERENCES

It will be illuminating to probe more deeply into the matter of facial difference. Oriental and Occidental faces differ from each other in two distinct ways, the one physical, the other psychical. The most striking difference concerns the general shape and slant of the eye, and the edge of the eyelid. Mongoloid eyes are relatively narrow, "almond shape," and have a more or less oblique slant and usually seem to be partially closed, while Occidental eyes are straight and wide open. The Occidental eyelid has a slight crease at the inner corner (the epicanthic fold) while that of the Oriental lacks this feature.¹ These physical eye-differences make the faces of Orientals seem queer, or even sinister, to Occidentals. The Mongoloid eye is found all the way from Japan westward to Tibet and southward to the Philippines, Siam, and Burma—

but not in India. The Occidental eye prevails throughout Europe and America—the Near East, Persia, and India.

Occidentals should, however, note that their own faces look as queer to Orientals as Oriental faces look to Occidentals. Many Orientals have commented on the prominent noses and the “fierce faces” of so many Occidentals—expressions of strong will and fixed determination. They are impressed with our vivacity and earnestness in conversation, our constant changes in facial expression, our gesticulations, not only with hands but with head and eyes.

PSYCHIC DIFFERENCES IN FACES

But perhaps the most puzzling factor in the contrast between Oriental and Occidental faces arises from differences in the psychic development of the East and the West. These differences appear in the facial expressions—quite apart from the physiological differences. They reveal the characteristic race temperament. While the Oriental face as a rule is stolid, unrevealing, often described by Westerners as mask-like, or “poker face,” the Occidental face as a rule is vivacious, frank, self-conscious, strong willed, self-revealing. These characteristics become increasingly pronounced as one travels eastward or westward, reaching their extreme expression in Japan and the United States.

This contrast in faces corresponds to profound differences in the cultures and temperaments of the East and the West—that of the West characterized by freedom, spontaneity, optimism, activity, individualism, and self-assertion; that of the East characterized by stoicism, pessimism, introspection, conventionality, patience, and reticence.

So subtle are these facial effects of racial culture that the very muscles and nerves undergo different developments in the different cultures. These differences are transmitted to descendants by social, not by biological heredity. Oriental children reared in Occidental environment readily develop Occidental mentalities and habits and, with these, the facial nerves and muscles characteristic of Occidental faces. This is strikingly obvious in Americans of Japanese ancestry reared in Hawaii and the mainland states.

Lafcadio Hearn's observations are again in point: “The psychological strangeness is much more startling than the visible and superficial. You begin to suspect the range of it after having discovered that no adult Occidental can perfectly master the language. East and West the fundamental parts of human nature—the emotional bases of it—are much the same: the mental

difference between a Japanese and a European child is mainly potential. But with growth the difference rapidly develops and widens, till it becomes in adult life inexpressible. The whole of the Japanese mental superstructure evolves into forms having nothing in common with Western psychological development; the expression of thought becomes regulated, and the expression of emotion inhibited, in ways that bewilder and astound. The ideas of this people are not our ideas; their sentiments are not our sentiments; their ethical life represents for us regions of thought and emotion yet unexplored, or perhaps long forgotten. Any one of their ordinary phrases translated into Western speech makes helpless nonsense and the literal rendering into Japanese of the simplest English sentence could scarcely be comprehended by any Japanese who had never studied a European tongue." (*Ibid.*, pp. 13, 14)

Hearn's views are confirmed by A. M. Rihbany, a Syrian long resident in the United States: "The more intimate I become with American thought, the deeper I penetrate the American spirit, the more intelligent my association becomes with American fathers, mothers, and children in the joys and sorrows of life, the more fully do I realize how extremely difficult, if not impossible, it is for one to interpret successfully the life of an alien people *before one has actually lived it himself.*" (*The Syrian Christ*, p. 10)

LANGUAGE, THE MASTER KEY

Knowledge, however, of what is in the back of a man's head is no easy matter. It is not something you can look at, as you can at the cut of his clothes. The best way to learn about the ideas and motivations of the Japanese or any other alien people is by means of the language. The very order of Japanese thought seems to us backward. The lines of a page run from top to bottom and their first page is our last. A Japanese gets along very largely without first or second personal pronouns. Instead of saying "I'll see you tomorrow" he says "Tomorrow, honorable eyes on hang probably." The roots, moreover, of all Chinese and Japanese words are totally unrelated to those of Occidental languages. Chinese and Japanese do not have an alphabet but write with picture-graphs (ideographs), the original pictures, however, being mostly lost: 人, meaning man, for instance, is easy; but what possible picture could be the origin of 母 (mother), or of 世 (world)! Ideographs written by ten or more strokes of the brush are common, and many ideographs run up to twenty strokes.²

It is vastly more difficult for an American to learn an Oriental language

than to learn any of the languages of Western Europe. The Chinese monosyllabic ideographs adopted by Japan—thousands of them—are confusing beyond conception. Japanese pronunciation, moreover, drops the Chinese “tones.” Scores of different characters have exactly the same pronunciation. The most serious difficulty, however, lies in the subjective element—the language of the inner world. No Oriental word, for instance, means to Orientals what “God” means to Occidentals. *Kami* (Japanese) means above, a superior or a divine being, or beings—singular or plural—ancestor, hero, spirit, genie. On dying, one becomes a *Kami*. The number of *Kami* is popularly said to be eighty myriads. By using “*Kami*” for the equivalent of “God,” in the translation of the Bible, a new content is being given to that ancient multi-meaning, polytheistic word.

The language, thus, of emotion, of religious beliefs and metaphysical ideas, of all general concepts, is incapable of exact translation. Travelers who talk with Orientals through interpreters, or with English-speaking Orientals, are still moving in the realm of their English conceptions. They gain only fragmentary insight into the Oriental mind.

APPRECIATION OF SOCIAL-CULTURAL BACKGROUND ANOTHER KEY

To understand, therefore, any given individual, the ideas in the back of his head, the real meaning of the language he uses, one needs to know much about his family, his social and political life, and his religious practices and metaphysical conceptions, for out of these come the unconscious postulates that govern his life.

Consider the enormous difficulty of an Occidental tourist's understanding Oriental peoples whose settled life reaches back from two to four thousand years and who gather up in their life today the social heredity from this long period. He knows little or nothing of their languages, their institutions, religion, and arts. He spends perhaps two weeks in Japan, a few days in Korea, three weeks in China, a day or two in Siam, a few days in Burma or India, and he takes with him his preconceived notions; experiences a few mental jolts, enjoys the scenery and the strange sights, and may return home with his prejudices confirmed, to declare that Orientals are “queer” and that “an unbridgeable chasm” yawns between Orient and Occident.

At the very least, an Occidental who would understand the Orient must replace prejudices and superiority complexes with sympathy and appreciation. He will find that human nature is essentially the same the world over.

If he lives among Orientals long enough to comprehend their social and political systems, their convictions and world views, he will discover that, after all, racial differences, though great, are slight compared to the likenesses in human nature common to all mankind.

THE JAPANESE SMILE

The notorious Japanese smile is a case in point: perplexing at first to a Westerner, it becomes quite understandable when he learns the ethical code which motivates it. Why did our maid smile when she told us of the death of her mother, or our gardener when he asked a few days' leave because his wife had just died? An Occidental would reveal in his face the sorrow or bitterness of his heart. Not so a Japanese, who from childhood has been trained to suppress the expression of feeling. His face does not express a callous heart. It is an expression of courtesy, of self-suppression, of social discipline, of desire to inflict no needless suffering on others. It is not to be confused with the smiles and laughter of joy and fun. Similar considerations lie at the back of much Oriental conduct which seems to Occidentals so strange and unreasonable. In spite of the lack of outward expression of emotion, Orientals are, in fact, highly emotional and sentimental. But centuries of social discipline have developed an exterior stoicism that Occidentals do not easily comprehend.

Japanese ascribe this national trait, along with others, to the severe regimentation of their feudal system, of which some details will be given in a later chapter. Japan's feudal rulers took over from China their social ideals and strove to enforce them rigidly. The stolid face is characteristic of China, Tibet, Mongolia, Manchuria, Korea, and especially Japan, because her feudal system persisted until 1871, much later than in mainland Asia.

"The Chinese and Japanese," declares Professor Shao Chang Lee, of the University of Hawaii (*Honolulu Advertiser*, March 16, 1937), "are a good-natured people with hair-trigger volatility of emotion that is ever ready to burst forth into smiles and laughter—that at times may appear infectious or admirable and at other times utterly irritating and silly. Smiling under adversity has become part of their religion." They attach "much importance to what they call 'face,' just as Occidental people attach great importance to what they call 'honor.' To preserve 'face' means to preserve one's dignity and to have regard for another person's personality and to spare him from injured feelings and humiliation."

INTROVERTS AND EXTROVERTS

We may characterize Orientals as predominantly "introverts" and Occidentals as predominantly "extroverts." The introvert is reserved, outwardly cold, subtle, watchful. He tends to hide his emotions because they are too intense. The typical extrovert is just the opposite. Both types exist in every land, but in the Orient the introvert is the norm, whereas in the Occident the extrovert is the norm. They furnish the respective patterns of personality kept before youth for admiration and imitation. "It is frequently said," remarks Mr. W. V. Richmond in his work on *Personality* (p. 134), "that the Orient and Occident cannot understand each other because the East is introverted and the West extroverted."

But the Orient is changing rapidly. Western contacts, and especially the Western movies, are transforming ancient customs. Western dress, Western handshaking, Western games, dances, and amusements are sweeping through the cities of the Orient and affecting not only social life but also commercial, industrial, and political activity. The "unchanging East" is being Occidentalized.

THE WORLD-CONCEPT IN THE BACK OF ONE'S MIND

The unconscious world-concept, or "construct," or picture of the universe, near and far, which every person possesses is so significant that we shall here discuss it at some length. The picture that every infant slowly pieces together of the people and animals and things in his world depends upon the group into which he is born.

When he begins to understand words and sentences, his world-construct grows rapidly. It takes on the general features and variations of the world-construct of his social group. The language of a people is the principal agent for passing on from one generation to another this hereditary world-construct. Each person's world-construct is an individual possession and inevitably has certain unique features. The most important of these is the point where he divides all existence into the I and not-I. No other individual divides it where he does. He carries it around throughout life. It envelops him, like the atmosphere. It is only in proportion as an outsider grasps a people's world-construct that he can understand their conduct and social institutions. This is the reason why peoples having different backgrounds of culture find it so difficult to understand one another and get along together. They are really living in different psychological worlds.

Some idea of the many extraordinary world-constructs which different peoples and races have developed in the course of the aeons since *Homo sapiens* started on his romantic adventure may be gained by a study of that remarkable collection of folklore, magic, social and religious traditions and practices, superstitions, and myths gathered by Sir James George Frazer in his twelve volumes entitled *The Golden Bough*. Here are described and interpreted the strange beliefs and practices of primitive men as they struggled to understand the world in which they lived. Innumerable guesses and intuitions came spontaneously into their uncritical minds. Accepting them as true, they strove to combine them into a coherent system and then to conform their conduct to those ideas, to their world-construct. Only slowly—and how slowly—have the various branches of the human family been discovering and correcting the errors and inadequacies of those primitive world-constructs.

The fundamental aim of the present work may be said to be to study the world-constructs which have been reached by the great thinkers and cultures of the East and the West and, in the light of the best available criteria, to consider their validity. We shall deal accordingly with various conceptions of Ultimate Reality, of the World, and of Man, and of the relations to each other of these three elements in their world-constructs. The great debate between the East and the West will undoubtedly go on for centuries, and it may gradually succeed in synthesizing the significant truths discovered by the two great branches of the human race. Such a universal world-concept would more nearly correspond to the actual reality than does the present world-construct of either East or West.

CHAPTER III

COURTESY

Courtesy is so common throughout the Orient that some Western writers have thought it must be a matter of biological inheritance. Indeed, in contrast to the Orient, the Occident generally seems positively discourteous.

Courtesy is, of course, only one of the East's striking characteristics. In fact, it is a minor trait, having received less emphasis by sages and moralists than social ideals such as filial piety, loyalty, moderation, and self-control, each of which might well claim a chapter. Courtesy, however, serves better than other traits for refutation of the Occidental misconception that Oriental characteristics are inborn—that is, biologically transmitted.

IS ORIENTAL COURTESY INSTINCTIVE?

An experience of the writer may throw light on this question. He was walking down a dusty country road in Karuizawa, Japan, one hot summer's day when he saw a hundred yards ahead an infant less than a year old squirming across the road toward his mother, who was washing rice in a little stream. The infant was yelling at the top of its voice. When I got within a dozen yards, the child noticed me, stopped yelling, faced squarely toward me, and placing his chubby hands on his thighs, bowed deeply two or three times, giving the conventional polite "grunt"—all characteristic features of the customary Japanese greeting. After I had passed, the infant forgot me and renewed his yelling and squirming toward his mother.

This procedure had every appearance of instinctive, biologically inherited courtesy. It set me a problem: how to explain that infant's spontaneous courtesy. The upshot of further observations and reflections was the following interpretation. An infant in Japan, until able to walk freely, is usually carried on the back of some elder—the grandmother, the mother, or an elder sister or brother. Most of the child's daylight hours, even though sleeping, are spent on some one else's back—though that person may be at work or, in case of an elder sister or brother, at play—running, hopping, skipping, and

romping. Whenever the person carrying the infant met a friend or stranger, he would go through the motion of a courteous bow, and of course the infant not only would see it all but would go through the motions, except the placing of the hands on the thighs. This fact seemed to solve the problem.

Times without number that infant had seen the sequence: approaching of a stranger, followed by his nurse's customary muscular activities and suppressed grunts. All that was needed to start the infant on that series of reactions was the flashing upon its retina of an approaching stranger. Its eye was like the photoelectric cell of a robot. Its reaction was apparently instinctive, and yet it was wholly a matter of social inheritance.

THE EXPERIENCE OF INFANTS IN THE ORIENT AND THE OCCIDENT

That experience led to observation and reflections on the contrasts between the social habits of the East and the West in the upbringing of children. They all seemed to confirm my interpretation of that event and to throw a flood of light on many of the differences between the general run of Orientals and of Occidentals. Take, for instance, the recognized individualism of the West and the gregariousness of the East. The average Occidental dislikes being in a crowd. He prefers being with only a few friends, and oftentimes he likes to be entirely alone. A Westerner likes to fish with rod and line for hours on end. He enjoys solitude, the company of his own thoughts. It harmonizes with his individualism, his independence, his self-reliance.

This Occidental trait is often ascribed to the fact that Occidentals are still not far removed from primitive life, and in the United States especially, from life as pioneers and explorers. Orientals, on the contrary, are far removed from pioneering. They live in crowds. They seem to have the herd-instinct, to be highly gregarious. The Occidental type of life is productive of individualism, the Oriental type of gregariousness.

The cause, however, of these differences—individualism and gregariousness—is due, in part at least, to the different methods adopted in the East and the West in the care of young children. The Eastern infant is throughout its waking hours in the presence of adults and older children. During the early months, while its mind is rapidly establishing habits of feeling and thought which will persist throughout life, the sight of mother and other members of the family and dependence upon them are incessant. This naturally begets an unconscious feeling of unity with the group and a sense of well-being in its presence and of loneliness, if perchance it is left alone.

The early experience of the Occidental infant, while its mind and nature are rapidly forming, is, on the contrary, quite different. It is placed on a bed or in a cradle and left largely alone. It goes to sleep alone and awakes alone. Unless it cries, it is left to its own mental preoccupations with its physical, non-human environment. Bright spots in the room attract its eyes. While of course the mother takes a highly important part in its life, and while brothers and sisters attract increasing attention as the months pass, yet the influence of human beings on its developing consciousness is not so incessant, so enveloping as in the case of the Oriental infant.

The early life of Occidental infants thus draws out individuality. The child tends toward independence, toward assertion of its own will; he finds joy in life without a sense of loneliness, even though not in the presence of others.

HUMAN NATURE UNBELIEVABLY MALLEABLE

The foregoing interpretation of the origin of certain contrasts between the peoples of the East and the West accords with modern anthropology. One writer, for instance, reporting the results of a study of three primitive tribes in New Guinea, comes to the conclusion that "human nature is almost unbelievably malleable. . . . The differences between individuals who are members of different cultures . . . are almost entirely to be laid to differences in conditioning, especially in early childhood, and the form of this conditioning is culturally determined." (Margaret Mead, *Sex and Temperament in Three Primitive Societies*, p. 280)

Miss Mead found the Arapesh children developing with "almost complete uniformity . . . into contented, passive, secure persons," while the "Mundugumor children develop as characteristically into violent, aggressive, insecure persons." Among the Arapesh, children are highly valued. "To grow yams, pigs, and children is the chief end of Arapesh men and women. The child is tenderly loved, and shares its parents' lives from the day of its birth, the mother taking infinite delight in playing with it. There are some things that it must learn, but the learning is made as pleasant as possible. The Mundugumor, on the other hand, hate children and pay as little attention to them as is possible to keep them alive. For the first few months after birth, they are wrapped in bundles and hung up in trees or on the walls of the hut, and even when they are taken down to be nursed, they get no tender handling. The mother does not even sit down, but hurries through, snatching the breast

away at the first opportunity, and the baby must fight and scream to get its hunger even approximately sated."

Among the Arapesh, "men as well as women were trained to be cooperative, unaggressive, responsive to the needs and demands of others." Among the Mundugumor, "both men and women developed as ruthless, aggressive, positively sexed individuals, with the maternal cherishing aspects of personality at a minimum." In a third tribe, the Tchambuli, there is "a genuine reversal of the sex-attitudes of our own culture, with the woman the dominant, impersonal, managing partner, the man the less responsible and the emotionally dependent person." (Quoted in W. V. Richmond, *Personality*, pp. 114-15)

SOCIAL PATTERNS AND SOCIAL HEREDITY

The light which these general principles throw on the diverse social and personal characteristics of the East and the West is obvious. Each group, and each nation within each group, has developed certain definite patterns of languages, and of family, social, moral, religious, industrial, and political life. These patterns begin to be learned at first unconsciously, and then consciously, by all the children, from infancy up. The imitative faculty of the young enables them to conform with extraordinary success to the cultural pattern of the tribe or nation into which they are born. The cultural pattern creates the type of individuals, generation after generation, who live and move and have their being within that pattern. Hence the amazing similarity of all its members. They are possessed of the same general mentality and personality. These characteristics are not "instinctive;" they are not due to "race nature," nor are they inherited biologically. They are, like language, acquired after birth, by "social heredity," and are passed on from generation to generation by social processes.¹ They constitute the cultural heritage.

The origin of the diverse cultural patterns is one of the most obscure yet intriguing problems. Started in prehistoric ages, cultural diversities are as inexplicable as is the diversity in the types of noses, or ears, or the texture of the hair of the different races. Language, for instance, is a purely social product, yet no explanation seems possible for the difference between, say, Chinese, English, Russian, or Zulu. Human nature is such that the infant of any race can learn easily the parental language, however many millenniums may have elapsed since that language originated.

Cultural patterns constitute the most significant contrast between one peo-

ple and another. Although their origins in the main can not be historically determined, yet we now see that whoever will give close and sympathetic study to the culture of an alien people will discover that what at first seemed so "queer," so unreasonable, is after all, in the light of the total pattern and history of that people, not at all queer or unnatural, and will reach the conclusion that all cultural patterns are but diverse expressions of a common human nature.

CONTRASTS IN COURTESY, EAST AND WEST

We are now better prepared to make a closer comparison of courtesy in the Orient and the Occident. Courtesy in the Orient pervades all ranks of society from the most highly educated and wealthy down to farmers, day laborers, and domestics. It is one of the essential marks of a cultivated person.

The West is comparatively ill-mannered. It regards truthfulness, honesty, and sincerity as the supreme virtues, while lying, fraud, underhandedness, and insincerity are condemned and despised. Orientals note with scorn the crude manners of Occidentals, while the latter despise the former for their easy resort to prevarication.

The East, more easily than the West, overlooks the evil life of those who are conspicuously courteous, who observe "propriety," while the West minimizes the bluntness, and even the actual discourtesy, of those who are obviously honest and sincere.

A PERSONAL EXPERIENCE IN JAPAN

The writer's personal experience may be cited. Immediately on arrival in Japan on January 1, 1888, I was charmed by the universal courtesy of the people. I saw its manifestation on every side, even among children at play. It inspired in me efforts to follow Japanese customs in etiquette. I soon discovered how awkward I was. Try though I might, I was blundering in bowing, in entering the homes of my new acquaintances, in sitting on the floor, in countless little ways. As I began to learn the language, I found myself using honorifics about myself and my wife where I should have used derogatory words; and I found myself also using derogatory words to those to whom I was talking—insulting blunders.

I often apologized for my stupidity. Invariably the reply would come that, being a foreigner, I could not be expected to know the complicated system

of etiquette and language. I would be assured that they had taken no offense. And in their desire to put me at ease they would often add that the brusque manners of Americans are in reality more courteous than the smooth manners of Japanese, because the former spring from the heart, are spontaneous manifestations of a kindly spirit, whereas those of the latter are conventional, external, regulated by minute rules, and do not necessarily express the real spirit within. But how polite they were! Never even smiling at my ludicrous blunders! In spite of the conformity of their courtesy to traditional conventions, it was not difficult to discern the kindly feelings which, as a rule, prevailed behind the forms.²

Some four decades later, on a visit to Japan for the promotion of international understanding, I could quickly put my audience in good humor by recounting my early blunders, telling them how I once asked a friend about the health of his stupid-wife (*gu-sai*), or how I had thanked another friend for his miserable gift (*somatsu-no-mono*). My audiences would be convulsed with laughter because these words are used only in speaking of one's own wife, or of one's own gift.

As my knowledge of the Orient increased, I learned that although the details of the etiquette of China and India differ much from those of Japan, yet the life of those peoples also was permeated with courtesy.

SOME REFLECTIONS

These experiences and observations arouse reflections. What significance does courtesy have in the development of moral character? What is its bearing on the nature of the social order? And why are introspective Orientals so developed in courtesy, while extrovertive Occidentals are so lacking in it?

By its universal emphasis on courtesy the Orient has tended to minimize the close connection between conduct and character. Act with propriety, said their moral teachers; that is life's chief duty. The result was that in each land there were developed enormous systems of rules of conduct and speech which required long effort to acquire. Etiquette became practically equivalent to morals. Life became rigidly conventionalized. Thus arose authoritarian systems of conduct, patterns of life, imposed upon every individual from without. It stressed propriety, conformity, obedience, duty.

RELATIONS OF CONDUCT AND CHARACTER

Krishna, the charioteer of Arjuna, a member of the warrior caste, one day disclosed to his master that he was not in reality a humble charioteer but was the incarnation of Brahman, Absolute Being. This disclosure was made just as a battle was about to begin, and Arjuna was hesitating to engage in it because he felt it was wrong for him to kill his own kindred. Thereupon, Krishna unfolded to him the obligation of every one to perform the acts appropriate for the particular station of life into which he had happened to be born. Farmers should raise food; traders should carry on commerce; warriors should fight; in a word, every class should fulfill its proper function regardless of its feelings or motives. Each person should strive to attain complete detachment.

The Oriental approach to the question of the relation of conduct to character has from ancient times been: Do your duty, act with propriety on all occasions, subordinating feeling to social obligation. That the Oriental view is more behavioristic than the Occidental view is evidenced in these sayings of a Brahmin sage several centuries before Christ: "According as one acts, so does he become. The doer of good becomes good. The doer of evil becomes evil. One becomes virtuous by virtuous action, bad by bad action." (Brihad Aranyaka Upanishad 5. 4. 5)

The tendency of the Orient is to proceed from outer conduct to inner character, whereas the Occident tends to proceed from the character within to the conduct without, which is in keeping with the teaching of Jesus. One's character, he declared, is fundamental, for it determines conduct. He denounced those who speak fair words and appear virtuous on the surface but inwardly are corrupt. "Every good tree," he said, "bringeth forth good fruit, but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit neither can a corrupt tree bring forth good fruit." (Matt. 7: 17-18) "Woe unto you, scribes and Pharisees, hypocrites! For ye are like unto whited sepulchres, which outwardly appear beautiful, but inwardly are full of dead men's bones and of all uncleanness. Even so, ye outwardly appear righteous unto men, but inwardly ye are full of hypocrisy and iniquity." (Matt. 23 : 27-28) The teaching of Jesus in this matter has deeply affected all Occidental thought.

The Occident, relatively indifferent to etiquette, long has been concerned with character and its honest expression in conduct. It regards sincerity as a primary virtue. It brands as hypocrites and liars men whose conduct or speech

is at variance with their character. "Do men gather grapes of thorns or figs of thistles?" asked Jesus.

A culture, accordingly, which puts major emphasis on courtesy and exalts appearances regardless of character is of necessity conventional. It represses initiative and originality, and is unfavorable to social change and the rise of strong personalities.

A culture, on the other hand, which stresses sincerity as superior to courtesy, which exalts character and demands integrity between the inner life and its outward manifestations, is unconventional, makes room for initiative and originality, and is favorable to the rise of strong personalities and to social change.

A person reared in a culture of courtesy, whose attention is preoccupied with forms of conduct, inevitably gives the impression to the average Westerner that he is subtle, probably insincere and ulterior, a person, accordingly, whom it is difficult really to know and trust. Contrariwise, a person reared in a culture of sincerity, who on the whole strives, even unconsciously, to have his words and conduct correspond to his inner character, gives the impression of being simple, straightforward, frank, trustworthy, approachable.

Occidentals need to realize, moreover, that Orientals live in an atmosphere of myth and poetry. Their conduct and courteous language, full of poetic feeling, are expressions of their keen sense of the beautiful, the result of centuries of esthetic development. They love indirection, implications and innuendoes, subtle meanings. Among Occidentals, the Romance peoples share the poetic, esthetic temper of the Oriental, and accordingly the most courtly, or courteous, Occidentals are found among them. When a visitor expresses admiration for something possessed by a Spanish host, the latter is apt to say: "It is yours. Condescend to take it home with you." This is merely a conventional courtesy. Neither the guest nor the host misunderstands the real meaning, which is merely: "I am glad you think well of it."

Matter-of-fact North Americans and North Europeans, however, being addicted to logic and literalness, to straight lines of thought and action, find difficulty in adjusting themselves to such poetical language and courteous conduct. Loving clarity, straightforwardness, and explicit statements, they fail to grasp the esthetic character of Oriental speech, and too often condemn Orientals as congenitally prone to prevarication and hypocrisy.

But Occidentals need also to realize that Orientals, familiar from childhood with the social conventions of their people, are not deceived by fair words and polished manners. They know them to be what they are, and are able

to judge the real character of the persons who use them. The cleavage, therefore, between conduct and character, which seems so obvious to Occidentals, is hardly if at all recognized by Orientals. Yet the general thesis stands, that the cleavage does exist more in the East than in the West, that the East customarily proceeds from without inward and the West from within outward, and that these differences do subtly affect the diverse trends of the two cultures, the one emphasizing form, the other truthfulness.

The most significant consequence of these differences lies in the sense of responsibility for one's moral character. One whose attention is supremely concerned with outer forms does not feel sensitive as to what occurs within his own soul. But it makes an enormous difference in the development of one's moral character whether one's attention and sense of responsibility primarily concern the outer realm of conduct and appearance, or the inner realm of moral character.

These observations are not to be understood as claiming that all Occidentals have high moral development, but rather that the Occidental system of life gives freedom to individuals to determine their own character, and that in the West one finds many individuals who are very good or very bad. When Occidentals sin, they sin against more light and under more liberty than Orientals. Their sins, accordingly, are more heinous and more devastating.

THE EMOTIONAL ORIENT AND THE REALISTIC OCCIDENT

It may seem strange that introverted Orientals should stress courtesy, which concerns the outer world, while it is extroverted Occidentals who stress moral character, which concerns the inner world. The explanation for this apparent paradox may lie in the fact that Orientals are relatively emotional and "thin-skinned," while Occidentals are predominantly conative, emphasizing the will and activity and, being less emotional, are less "thin-skinned." The elaborate etiquette of Orientals is a "defense mechanism" for sensitive souls living in densely populous communities—a means by which to avoid unpleasant experiences and emotional explosions. Conduct that causes "loss of face" is exceedingly painful. To make life tolerable they have accordingly, on the one hand, developed stoicism by which to hold their emotions in check, and on the other, a minute code of etiquette by which to avoid unpleasantness. Courtesy is more essential to crowded populations than to peoples living in wide open spaces. Desiring to be personally pleasant, Orientals easily fall into the practice of white lies.

Occidentals, on the contrary, are predominantly matter-of-fact, volitional, and relatively insensitive. They are not easily hurt and are careless of giving offense through lack of courtesy. They are not interested in nice points of etiquette.

COURTESY AND TRUTHFULNESS

If courtesy is a function of the feelings, truthfulness is a function of the will. Where highly sensitive feelings predominate, courtesy becomes highly important. Where feelings are subordinate and the will predominates, activity develops. There truthfulness becomes relatively important. Truthfulness is, of course, inculcated by all religious and moral teachers. Hinduism, Buddhism, Confucianism, Christianity—all condemn lying and dishonesty, and yet in the Orient courtesy often takes precedence over all other virtues. Since truthfulness is a function of the will, Occidental ethics have demanded a right will more insistently than they have right manners. Courtesy is regarded in the Occident as one of the amenities, delightful but not essential to moral character. What an Oriental individual should say and do under every contingency has been thought out by learned men and, enforced through long social discipline, has become fixed habit to a degree hardly conceivable by Occidentals. The very center of Confucianism was its emphasis on "propriety." Courtesy and morality are practically identical throughout the Orient. Occidentals distinguish sharply between them; Orientals do not. The culture of the Orient, accordingly, may be termed a culture of courtesy.

COURTESY VS. SINCERITY OR REALISM

If it is correct to describe the culture of the Orient as one of courtesy, that of the Occident should then be described as one of realism, or of sincerity. The first seems to Occidentals cut and dried, largely artificial, and often pedantic; the second spontaneous, satisfying, and natural. The underlying principle regulating the one is authority; that regulating the other is freedom. Oriental culture may be called heteronomous, its forms being imposed upon the individual from without. An Oriental conforms to the standards, without, as a rule, attempting to understand the reason for them. His conduct does not spring up from within his own soul. In the autonomous system of the West, the individual is less inclined to conform unless his own soul approves the principles and enacts them as principles of his own life. Individual, personal

responsibility in the Orient is reduced to the minimum, while the head of a family, a school, a business, or a political unit is held responsible for the deeds of subordinates; so that it mystifies Occidentals to see a college president, or a prime minister, resign if one of his subordinates has committed a misdeed or an impropriety.

The testimony of Count Keyserling is striking. While in the United States, after many months in India, China, and Japan, he wrote: "The significance and peculiarity of modern Western culture may be defined exhaustively by one concept: it is the culture of sincerity. We admit more than anyone else what we want and what we are. . . . We believe in ourselves alone, and we do not rest until our position in and to the world is in agreement with our individual convictions. Accordingly, loyalty to conviction and empirical truthfulness are among our highest ideals. We do not know, as the Indians do, how to unite externally metaphysical truth and telling lies; or, like the Chinese, how to maintain a prescribed outer order without breach of faith, without even questioning to what extent it corresponds to ourselves. According to our view we regard it as better to perish as the result of personal mistakes than to serve a truth we have not understood; better to lie, in the metaphysical sense, by the courageous practice of what we believe, than to pronounce an empirical untruth." (*Diary*, II, 307)

It is by no means our contention that there is no insincerity or untruthfulness in the West. That would be an egregious claim. Such conduct, however, runs counter to the general trend, and, where individuals are discovered who have, for private gain, yielded to the temptation to deceive, they generally lose standing in society.

DRAWBACKS OF REALISTIC INDIVIDUALISM

Certain disadvantages of a culture of realism and consequent individualism should be mentioned. Probably no land is so overrun with cranks, freaks, self-proclaimed "geniuses" as is the United States. Its individualistic social order makes room for them. They are psychological "sports" and "emergents."

New ideas and methods easily come to the fore in such a culture. They are carefully scrutinized by public opinion and if, after being tried and proven on a small scale, they are found useful, they are widely adopted. Such a people become more and more masters of their physical environment and their social organization.

Such a culture, however, begets innumerable rivalries and conflicts. Multitudes of individuals, primarily interested in having their own ideas prevail, are unconcerned with the unpleasantness, or even the harm, which their programs may cause. A land of strong individualism is a land of struggle and strife. One would therefore expect to find the joys of successes and victories and the disappointments of failures and defeats more frequent and more poignant in a culture of activity and sincerity than in one of passivity and courtesy.

COURTESY AND THE ENGLISH LANGUAGE

Students of the educational systems of the East and the West have noted that the aim of education in the Orient has been until recently the production of men skilled in etiquette, in the graces of social life, in the accomplishments of language and literature, men of poise and dignity. The aim of Occidental education, on the contrary, has been the production of men who *know*, who can think clearly and accurately—*i.e.*, logically—and be efficient in their activities and responsibilities. The one develops and disciplines man's emotional nature, his sense of propriety, his esthetic tastes; the other develops and disciplines the reason and will, the capacity to think and act independently. The one begets a culture of courtesy, the other a culture of realism.

In discussion with an eminent Japanese educator, founder and principal of the Kumamoto English School for Boys in which I was a teacher, I was arguing the desirability of minimizing English in order to make time for courses in science, history, economics, psychology, sociology, and philosophy. I was insisting that studying English six or eight hours daily, as the boys were doing, for four school years, did not, in fact, enable them to converse or read English freely; and that most of them would never make practical use of such English as they might acquire.

The reply was illuminating. He insisted that the intensive study of English was more important than the alternatives suggested, because drill in English gives power to think clearly, which is not given by the study of Japanese and Chinese. In English one distinguishes sharply, as Japanese does not, between present, past, and future tenses; between singular and plural nouns; between declarative, conditional, and imperative moods. English also makes large use of relative pronouns, of which Japanese has none. It likewise uses personal pronouns freely, while Japanese deliberately avoids them. He declared that even if the boys should never make the slightest after-use of Eng-

lish, the training in clear, logical thinking was well worth the energy expended.³

He also pointed out a marked weakness of the Chinese classics, on which Japanese education had theretofore been based, namely, their presentation of aphoristic statements, without concrete illustrations, which are frequently paradoxical and enigmatic,⁴ and susceptible of conflicting interpretations. These puzzling phrases, hundreds of them, Chinese and Japanese youth have been required to commit to memory.

This type of literature and education certainly had advantages. It developed habits of quiet meditation, along with phenomenal verbal memory. It gave students profound respect for the wisdom of the masters and a realization of their own ignorance. It produced scholars and gentlemen well stocked with epigrams and general principles, but not men of action equipped with exact knowledge of nature or history. Such education was well suited to an authoritarian system. But it was not what Japan needed in the new age of contact with the West, for it did not conduce to exact thought nor to knowledge of realities. So argued my friend.⁵

Enormous changes, however, have taken place, not only in Japan's system of education, but also in the very structure of the language during the past half century, due in no small part to the influence of English and other Occidental languages. Indeed, it may be said that the Japanese mentality has itself been considerably clarified, not to say Occidentalized.

Changes similar to those which have taken place in Japan during the past eight decades are now taking place in China. The simplification of the written style inaugurated by Dr. Hu Shih, the spread of the English language and of Western ideas have all had a part in bringing them about. One's imagination is almost staggered as he strives to appreciate these revolutionary changes among the great peoples of the Orient.

COURTESY AND THE JAPANESE LANGUAGE

Courtesy and esthetic feeling have been important factors in giving shape to the Japanese language. For it is uniquely true of the Japanese people that their appreciation of good social form and elegance in manner and speech have been embodied in their language.

Many languages ascribe to all objects, even inanimate, the distinctions of male, female, or neuter and make adjectives agree with the gender of the nouns qualified. This has no parallel in Japan. Instead, the Japanese language,

when referring to a person, implies his social rank, as superior or inferior to the speaker. This is usually done by "honorific" prefixes or suffixes or by using certain words that have either honorable or derogatory implications. Certain nouns, pronouns, and verbs can be used only in speaking to or of a superior; a second group of words having the same basal meanings can be used only to or of an equal; a third group can be used only to or of an inferior. The Emperor possesses an "I" forbidden to any lesser mortal.

Lafcadio Hearn declared that sixteen terms for "you" and "thou" were still in use in his time, a half century ago "There are yet eight different forms of the second personal singular used only in addressing children, pupils, or servants. Honorific or humble forms of nouns indicating relationship were similarly multiplied and graded. There are still in use nine terms signifying 'father,' eleven terms for 'wife,' eleven terms for 'son,' nine terms for 'daughter,' and seven terms for 'husband.' The rules of the verb, above all, are complicated by the exigencies of etiquette to a degree of which no idea can be given in any brief statement." (*Japan: An Attempt at Interpretation*, pp. 189-90)

So many words carry social implications that the full significance of a sentence is not grasped until the penumbra of those words is understood. The real import of a sentence may often lie in that which is not said. Shortly after our arrival in Japan we were told by an older missionary that among the important lessons for us to remember was that only one-tenth should be stated when one makes criticisms of any person, because the Japanese are so sensitive to implications that they will infer the other nine-tenths. Experience confirmed the wisdom of that instruction.

Another factor that has molded the language of the Japanese is their esthetic taste, a love of euphony and balance in the sentences. They must not be too abrupt or curt; there must be harmonious rhythm. It is now abundantly evident that the prominence of the esthetic element, of courtesy and sensitivity to human relations, in the Japanese language makes it decidedly a language of the emotions. This was especially true of the native Japanese tongue. But the availability of terse, impersonal Chinese ideographs inhibited the development of the native Japanese as a medium of abstract, non-personal thought. When Japanese thinkers began to deal with questions of government, of religion and philosophy, or with scientific facts, they found the Chinese ideographs so terse and convenient that they did not even attempt to create such terms in the primitive native tongue. They did use it, however, when they dealt with affairs of the heart, social life, and poetry. This native language, therefore, has remained a language of the emotions, abounding in delicate

suggestions, romantic overtones, and gentle humor. The arrest in the development of the Japanese language was, however, in one respect, quite fortunate, for this is what has preserved to modern times the psychology of the people practically as it was a millennium and a half ago. This is one of the reasons why Japan is so interesting to Occidentals and also so difficult of understanding.

CHAPTER IV

FAMILY SYSTEMS

MARRIAGE A FAMILY AFFAIR IN THE ORIENT

One of my eye-opening experiences in Japan was connected with the repeated calls of a young man whose purpose in calling puzzled me much for several weeks. He was very silent. I seemed unable to interest him in anything and often let him read while I pursued my own work; yet he continued to call frequently. On leaving he would ask if he might call again. I assured him that he would be welcome.

This went on for five weeks, when he finally disclosed his purpose. He had fallen in love with a girl and had actually persuaded his family to let him become engaged. But his family, on looking carefully into the records of the girl's family, according to custom, came upon the rumor that one of her ancestors, several generations back, had been a leper. There was no proof of it, but the rumor was enough to frighten the family into insisting that he should break off the engagement. His purpose in those prolonged visits was to find out what a Christian would do under the circumstances.

That incident illustrates how completely the family system dominates the life of its members. The most important steps in life are decided for the young people with little consideration of their personal desires. The family head—usually the grandfather—decides every important question, although he consults the family elders.

In Matsuyama one of the most promising girls in our mission school appeared sobbing one morning to get her books, saying her father had arranged for her to become the concubine of a wealthy man and she must leave school. She left town and disappeared from our sight. Her "husband" was twice her age and had a wife and several children. She had become a Christian and was filled with high idealism; but her desires had been entirely ignored and her life blasted because of the financial offer made by the prospective husband.

A young man, a graduate of a Christian college, an excellent English scholar, with whom I had close personal relations, told me with anguish how

he had fallen in love with a Christian girl, but his family had opposed the marriage and, unknown to him, had made plans which would be much more profitable for the family. He was firmly refusing to comply with the family plans, but they were as firmly refusing to yield. The impasse continued for several years, by which time he was so far successful in business that the family yielded. The girl meanwhile had staved off the plans of her family to marry her off to a man she did not love.

The love tragedies of Japan's young people are a constant source of conversation and of news items in the papers. Only when lovers become desperately hopeless and resort to dual suicide—*shinju*—does the public get a glimpse of the soul tragedy. Every year scores, if not hundreds, of such cases are reported in the papers, but presumably only a small proportion of love frustrations reach this tragic end. The joint suicide of lovers is an ancient custom in Japan, made the more common by the assurance of popular Buddhism that lovers who die together are immediately reunited on the "farther shore" for a life of endless happiness.

Marriage negotiations are customarily made by *nakodo* (matchmakers) who report to the head of each family the qualifications of the other family, their social status, financial standing, the personal characteristics of the boy and the girl. Before the final decision is reached, the *nakodo* arranges for the *mi-ai* (see-meet), when the young people meet each other, perhaps at a theater or picnic or some other social gathering. They may or may not converse; but each knows what is brewing and is usually given opportunity to veto the plan if, on that first meeting, one or the other develops an unfavorable reaction.

When both families have agreed that the linking of their families will be mutually advantageous, exchange visits are made by their heads, gifts are made from each to the other, the engagement is announced; and finally comes the wedding ceremony. At this the boy and the girl are as a rule mere puppets. In "the good old days" the young people in some instances never met before the wedding.

The foregoing description of the Japanese family system applies of course to old Japan. Modern youth, who see movies and read translations of Western novels, have been taking matters into their own hands. Romantic attachments are now fairly common. Concubinage and the old-style patriarchal family are openly condemned, while the monogamic family is generally accepted as the ideal family system. The royal family of Japan is now believed to be strictly monogamic.

Two instances of love marriages will illustrate this new trend, one in Japan,

the other in China. For some thirteen centuries it has been the custom of the Imperial Family to secure wives for their emperors from the powerful Fujiwara family and concubines from commoners. The present Emperor, however, while still the Crown Prince, fell in love with the eldest daughter of Prince Kuniyoshi Kuni, and hence not of the Fujiwara princely family, though she was connected with them. The aristocracy was shocked. The great nobles opposed the humiliation (loss of face) that a love marriage would inflict upon the Fujiwaras. The Empress Dowager, however, herself a Fujiwara, taking the side of her son, fought off the objectors, and the first instance of an imperial love match in Japanese history was duly consummated.

Our second illustration is the love match of Generalissimo Chiang Kai-shek. As a boy of fifteen he was married in the patriarchal fashion but in time divorced his wife according to the Confucian code. Some six years later he fell in love with the Wellesley-educated Mei-ling Soong. She rejected his advances and "her family strongly disapproved of the match. But he was persistent. He interrupted the war . . . [and] rushed back and forth between Canton, Hankow, and Shanghai; he was a man possessed." Finally, on promising to give Christianity faithful study, he won his suit, was duly married, and some time later became a Christian.¹

ORIENTAL AND OCCIDENTAL FAMILY SYSTEMS

The family system is very similar in China, India, and Japan. This colors their entire social pattern, just as the monogamic system colors the Occidental social pattern. Thus far we have considered only the Oriental family system, and only its practice regarding marriage. We now undertake a general comparison of the family systems of the East and the West. The contrast will be seen to be the authoritarian and potentially polygamous character of the one and the voluntary and, in principle, monogamous character of the other. For convenience, we may call the one patriarchal and the other monogamic. The vast majority of the families of the Orient are of course monogamous in practice by economic necessity, yet they fall within the authoritarian, polygamic system and may, if wealth allows, become actually polygamous. Oriental ethics and religion, moreover, sanction polygamy in the form of concubinage, whereas Occidental ethics and religion are, in principle, monogamic and strongly opposed to either polygamy or concubinage. As we have seen, these ideas in the Orient and the Occident differ profoundly. Since they not only control conduct but influence personal character and philosophy of

life, if we would understand any people we must have a fairly good knowledge of all aspects of its family system.

THE PATRIARCHAL FAMILY SYSTEM

A babe born into a patriarchal family starts life in a different atmosphere from that of a babe born into a monogamic family. The difference runs back to the infant's very beginning. During infancy, childhood, and adolescence, up to the time when a youth takes on the responsibilities of an adult, the ideas, motives, and aspirations characteristic of Oriental family life and cultural life are steadily absorbed, so that the entire personality is molded on the patriarchal pattern. During adolescence, the age of ideals, enthusiasms, and personal aspirations, the individual meets constant repressions, disappointments, frustrations. This is doubtless one of the underlying reasons for the wide acceptance of the Buddhist pessimistic view of life.

The first boy in a patriarchal family from his birth and throughout life is treated with special respect. He soon acquires a sense of importance and an authority which younger brothers cannot acquire unless the first son dies and the second becomes the oldest living son. Selfishness in a first son is natural. He gets the plums all through life. The second and later sons develop an attitude of humility and obedience. And as for the girls—they soon discover their inferiority to the boys. It is their lot, decreed by heaven, to serve and yield and obey.²

Occidentals are astonished when they learn that the Japanese language has no general word for "brother" or "sister." Instead it has words for "elder brother" and "younger brother," "elder sister" and "younger sister." The idea of superior and inferior is always present in the mind of a child in the patriarchal family whenever he thinks of his brothers and sisters. How different all this is from the Occident where the very language conveys unconsciously the sense of equality!

We need to realize that not only the personal distinctions and temperaments named above but the entire structure of life is transmitted from generation to generation, the children imbibing it unconsciously along with the language of their elders. Children naturally regard the customs and ideals learned from infancy as normal and those that differ as abnormal and strange, unless they have opportunity to extend their horizons through contacts with foreigners. The conduct of the Oriental, accordingly, often seems selfish, headstrong, or even illogical to an Occidental, while, vice versa, that of an

Occidental may seem discourteous, aggressive, or even immoral to an Oriental, the explanation in each case lying in the respective family systems.

The origin of the patriarchal system runs back to nomadic or early agricultural times. Its foundations are partly economic and partly religious. The economic factor is not difficult for an Occidental to understand, for a large family, virtually a small tribe, consisting of a dozen or two sons and daughters with their spouses and children, could fight more successfully, control more land, and raise more food than could a small family, especially when the large family was ruled by a wise leader to whom all gave unquestioned obedience. The ancient patriarch possessed complete authority over all the members of the family, even the power of life and death. He might be a benevolent ruler, but he might also be a cruel tyrant.

ANCESTOR WORSHIP

The religious foundation of the patriarchal family was even more important than the economic. Its taproot was ancestor worship, which developed from the belief of all primitive peoples that human spirits, after death, continue to haunt their old homes and need nourishment precisely as when they inhabited human bodies. The living descendants, accordingly, had a duty to provide the food and drink for their deceased ancestors. It was also believed that if the food were not provided the famished ghosts would take vengeance on their unfilial descendants. Benevolently disposed ancestors could insure blessings while angry ancestors could bring down all kinds of misfortune.³ The head of the family was responsible for carrying on the worship. He alone knew all the details of the ritual and the magical significance of each rite. The patriarch thus acquired enormous authority. He was priest as well as king and judge.

His functions and authority, moreover, were inherited only by his eldest living son, and could be transmitted only to a son. The son's primary duty was to perpetuate the family line and to carry on the worship of ancestors. Hence the strong desire for sons which remains to this day in lands where the patriarchal system prevails. Large families, accordingly, and many sons became the ideal, in order that there might never lack a son to carry on the service and the worship essential to the family welfare. Close attention to the priority of sons also developed in order that there might be no mistake in the proper succession. Another consequence was concubinage and with it the lowered

status of women, the inherent inferiority of daughters, and the treating of daughters as chattels.

This urge for sons has led to high birth rates and a population oftentimes in excess of the food supply. A large fraction of the population, especially in India and China, has always lived on the verge of starvation, with low vitality and impaired productivity in labor. These conditions have led to the still prevalent practice of infanticide, especially of girls, a practice further justified by the common, although not universal, belief that infants have no souls.

ADVANTAGES OF THE PATRIARCHAL FAMILY SYSTEM

The patriarchal family was universally sanctioned by the religions of the Orient—Hinduism, Buddhism, and Confucianism—withstanding its many obvious evils.⁴ The finer aspects of the system should not, however, be overlooked. Economically, all the members shared in the family prosperity or poverty. The individual thus enjoyed economic security. The large family was in fact a small commune in which each worked for all and all for each, whatever might be their age or sex, health, or disabilities. The general loyalty of the members to the family, the respect and obedience given to the family head and by all inferiors to all superiors, the long-suffering forbearance of the inferior members of the family, the devotion and love of the wife and mother—these and other features are like flowers on a thorny bush. The very faces of the women, so generally gentle, patient, and full of pathos, inspire admiration.⁵

A patriarchal family was not necessarily polygamous; yet polygamy and concubinage naturally accompanied the patriarchal system, either through the desire for sons, or for more women to work, or to gratify the sexual impulse. No moral or religious inhibitions discouraged it. As a rule the younger sons in such a family would be monogamous—by necessity—for the approximate numerical equality of the sexes ordained by nature made it impossible for more than a small proportion of the men to possess several wives. Only strong, well-to-do heads of families could do so. This, however, would enable a larger proportion of each generation to rise above the average in intelligence and ability.⁶

The patriarchal family in Japan underwent a long development through the rise of new political, social, and economic influences. The religious factor receded, while the economic, social, and political factors became dominant. The preservation of family honor, prestige, and social status was a prominent

objective. In the Tokugawa era (1600-1868) the "family" or "house" was utilized as a convenient agent of social control. The family head was made responsible for the conduct of all members, a function which added to his despotic authority. The veneration of ancestors still retains an important place in Japanese society, but with the renunciation of "divinity" by the emperor and the disestablishment of Shinto after Japan's defeat, the doctrine of the descent of the people and the imperial house from Amaterasu Ō-Mikami, "Great Goddess of Celestial Light," received a staggering blow.

Ancestor worship in China and India never headed up in an imperial family, for those lands were never ruled by a single family or dynasty descended from prehistoric times.

THE MONOGAMIC FAMILY SYSTEM

Turning now to the West, we note that monogamy has been as characteristic of the Occident as patriarchy has been of the Orient. It is true that the patriarchal family existed in ancient times among many Occidental peoples—Hebrews, Greeks, Romans, and others. But it did not long survive after the Christian religion was widely adopted by the peoples of Europe. Its underlying ideals and practices resembled those of the patriarchal system in the Orient and need not be further described. That which is significant for us is the fact that for nearly two thousand years it has had little influence on the actual life of Western peoples. Gradually, the father was "divested of the most essential rights he formerly possessed over his children. . . . Even in pagan times the Roman *patria potestas* was subject to important restrictions. The life of the child was practically as sacred as that of the parent, long before Christianity became the religion of Rome. . . . Under the jurisprudence of Justinian [528-29 A.D.] a father could not force his son or daughter in marriage . . . [yet] the consent of the head of the family remained essential to the marriage of any one under his power, irrespective of age." (Edward Westermarck, *A Short History of Marriage*, p. 141)

Many factors, no doubt, contributed to the downfall of the patriarchal family and the paternal power. Among them Westermarck emphasizes "the extinction of ancestor worship, the decay of certain superstitious beliefs . . . and last but not least the spread of a keener mutual sympathy . . . which could not allow that the liberty of children should be sacrificed to the despotic rule of the fathers." (*Ibid.*, p. 155)

The early monogamic family, which was the ideal and also in large meas-

ure the actual practice of Greeks and Romans, Teutons and Scandinavians, was given powerful sanction when Christianity spread over Europe. Notwithstanding the fact that Abraham and other patriarchs, David, Solomon, and other kings, practised concubinage, it was not the ideal of the Hebrew people. The oldest creation myth among the Hebrews says that after God had made Eve from Adam's rib and had presented her to him, Adam declared that she was bone of his bone and flesh of his flesh. "Therefore shall a man leave his father and mother and shall cleave unto his wife and they shall be one flesh." (Genesis 2: 24) When his foes were trying to trap Jesus by citing the law of Moses regarding divorce, he quoted these words and added: "What therefore God hath joined together, let not man put asunder. . . . Moses because of the hardness of your hearts suffered you to put away your wives, but from the beginning it was not so." (Matt, 19: 6-8)

St. Paul, likewise, declared that men ought "to love their wives as their own bodies" (Eph. 5: 28), quoting the above sentence from Genesis; and in writing to the Corinthians he says: "Let every man have his own wife, and let every woman have her own husband" (I Cor. 7: 2) The idea of polygamy or concubinage was utterly alien to all New Testament writers. In view of the anticipated early end of the world amidst terrible tribulations, St. Paul said that celibacy or complete continence was desirable, but in case that was not possible, then marriage was recommended.

When Christianity became organized into an ecclesiastical system, it made monogamy a basic principle and put all the sanctions of religion behind it. The monogamic family thus became as deeply associated with religion in the Occident as was the patriarchal system in the Orient, but with this difference: the Occident conceived of the monogamic family as based on the will of God from the very beginning of human life, whereas the Orient conceived of the patriarchal family as a necessity for the assured raising of sons to carry on the worship of ancestral spirits in order to win their benevolence and avert their malevolence.

Edward Westermarck, the paramount authority on marriage customs, declares that "monogamy was the exclusive form of marriage recognized in [ancient] European societies. . . . Polygyny was hardly compatible with the spirit of a religion which regarded every gratification of the sexual impulse with suspicion and incontinence as the gravest sin. . . . Its horror of sensuality was immense. Our examination into the causes of monogamy and polygyny," he goes on to say, "makes it possible for us to explain why progress in civilization up to a certain point has proved favorable to polygyny, whilst in the

highest forms it leads to monogamy." After naming a number of factors, economic, religious, and others, he adds: "A wife ceases to be a mere laborer, and manual labor is to a large extent replaced by the work of domesticated animals and the use of implements and machines. The sentiment of love has become more refined and, in consequence, more enduring. To a cultivated mind, youth and beauty are by no means the only attractions of a woman and besides, civilization has given female beauty a new lease of life. The feelings of the weaker sex are held in higher regard." (*A Short History of Marriage*, pp. 248-49)

"Will monogamy be the only recognized form of marriage in the future? . . . I think we may without hesitation assert that if mankind will advance in the same direction as hitherto, if consequently the causes to which monogamy in the most progressive societies owes its origin will continue to operate with constantly growing force, if especially the regard for the feelings of women and the influence of women on legislation will increase, the laws of monogamy are not likely to change." (*Ibid.*, pp. 249-50)

SOME CONTRASTS BETWEEN PATRIARCHAL AND MONOGAMIC FAMILIES

The immediately obvious contrast between the patriarchal and monogamic family is that of size.⁷ A typical patriarchal family would consist of hardly less than a score of members, and might run to three or four score members. The head of the family would usually be a grandfather who would have not only his first wife but probably two or more concubines. Each of his eight or ten sons would have a wife and at least half a dozen children. A few of the latter might be old enough to have a wife and a child or two. Sons and grandsons would bring their wives to the paternal home while daughters and granddaughters would be married off to other families.⁸ This large family would live together in several small buildings around a courtyard. They would thus be in close contact, with practically no privacy. The Japanese language, indeed, lacks a precise word for privacy.

A typical monogamic family, on the other hand, would normally consist of the husband and wife and several children living quite by themselves. As the children became adults and married, they would leave the paternal home and set up their own. Such a family would normally begin with a period of free, personal courtship. After many years, a widowed mother or aged father

and one or two other homeless kindred might join the family; but rarely would the family membership reach a dozen.

Human nature being what it is, the members of a patriarchal family would tend to be involved in bickerings, jealousies, and rivalries, which might on occasion become severe, while the monogamic family, not without its tensions, would be more likely to overcome them and to develop happy, or at least placid, conditions of life. "Home, sweet home, there's no place like home" is the product of a monogamic family. Such a poem could hardly have been produced in a patriarchal environment.

But one of the fundamental differences between the patriarchal and the monogamic family is that the former is authoritarian and the latter voluntary. In the former the family head makes important decisions for all its members. In monogamic lands each daughter as well as each son sets up a new family, voluntarily organized by the free act of the partners. Authority exists in each individual to decide his own affairs. It operates horizontally, so to speak. The importance of this difference cannot be easily exaggerated. In the patriarchal system, theoretically, there are no *new* families, while in the monogamic system every marriage sets up a new family.

The psychological and social characteristics of the offspring of patriarchal families could not fail to be quite different from those of the offspring of monogamic families. And these differences must inevitably have cumulative consequences through the generations, for the character of the entire social life of the respective communities. It will be illuminating to note with care some of these diverse consequences.

GREGARIOUSNESS AND INDIVIDUALISM

We note first the gregarious trend of children reared in patriarchal families and the individualistic trend of children reared in monogamic families. The offspring of the latter receive from infancy quite different treatment from that given in a huge patriarchal family. They are allowed more freedom and self-activity. The first-born of a patriarchal family, to be sure, would receive a treatment not accorded to later sons; but all the sons would be accorded a better treatment than that accorded daughters.

In India, the males of a family eat first, the women and girls afterward. For a woman to eat with her husband would be quite improper. She must look upon her husband as her god. Traditionally, in China and Japan a wife did not walk at the side of her husband but behind him; and she carried the

parcels. The chief purpose of her life was to be wholly subservient to his wishes.

This point was forcibly brought home to me shortly after my arrival in Japan, when the pastor of our church kindly yet firmly warned me to cease helping my wife put on her shoes on leaving the church. All footgear, I may explain, was left in the front porch of the church. Customarily I would go out first, find my wife's shoes, help her put them on and tie the shoe-strings, saving her from the inconvenience of stooping. Japanese can step into their clogs as Westerners cannot into their shoes. My deference to my wife in a public place, the pastor said, was not approved by Japanese, so that I was injuring my influence, for it showed the humiliating subjection of Occidental men to their women. Moreover, only a menial would touch with his hands the footwear of another person.

One of the well-known phrases of the Japanese language is *Dan-son Jo-hi*—"honor the male, despise the female." It well characterizes the general attitude of the Orient toward women in contrast to the chivalric attitude of the Occident. The very structure of the patriarchal family embodies this spirit, while the monogamic family, from its beginning in romantic love, embodies the spirit of honor and respect for women as such.

A common criticism of the Occident by Orientals is its absurd "worship" of women. The West is, they assert, "woman-ridden." How men, so superior to women, can be subservient to them is to unsophisticated Orientals quite inexplicable. A teaching common in India, China, and Japan is known as the "three obediences." It declares that a girl should obey her parents, a wife her husband, and a widow her son when he becomes the family head. It would never occur to an old-school Oriental to offer his seat to a woman in a public conveyance.

A significant indication of the subconscious attitude in the relations of the sexes in Japan is the habitual use by men of the pronoun *omae* (you) in addressing their wives, a pronoun used only to inferiors, whereas wives in addressing their husbands use the honorific pronoun *anata* (you), always used by an inferior to a superior. In modernized families, especially in the cities, many husbands and wives both use the honorific pronoun in addressing each other, another indication of the impact of the West on the East. This tendency has been accelerated since the recent World War.

SOLIDARITY OF THE PATRIARCHAL FAMILY

The strong sense of family solidarity common throughout the Orient is another consequence of the patriarchal family. This system exemplifies in a striking way the Scriptural command to honor one's parents. It provides, moreover, for their support in old age, and also for the support of crippled or incompetent members of the family by linking all together in a single economic unit. Not only the living but all past generations are linked together in Oriental thought and feeling. This consciousness is promoted by ancestor worship, for it keeps before the minds of the living their intimate relations to their progenitors. The family, as they conceive it, includes all ancestors from the distant past and all descendants to the distant future. A man's duty includes obligations to descendants as well as to ancestors. He is merely one tiny link between the dead and those yet to be born—a bud on an enormous tree.

In an article glorifying the Japanese family system, Mr. Zennosuke Nakagawa states that with the Japanese the family does not mean the group living together in a home. It is a "historical family descended through a line of ancestors and to be passed on to descendants forever generating. Individual members of the family are like water of a stream eternally flowing and changing while the river itself remains ever the same. The Japanese conception of the 'family' contains in it something of this immutability of the river, and the honor and dignity of the family is the controlling motive for the thought and action of each individual member. Usually a Japanese family possesses a scroll of its family tree handed down through the ages with additions made in each generation." (*Nippon*, XX, 23) Since this conception of the family emphasizes its historical continuity, the extinction of a family line is dreaded as a terrible calamity. This is the ground for the far greater resort to adoption than is customary in the West.

"Ancestors," says Professor Lederer, "are not gods, nor are they merely symbolic. To the Oriental they are the past, which flows into the present, the tissue of inextinguishable life. . . . Quite literally and concretely the ancestors are part of the present, despite the fact that they are dead." (*Japan in Transition*, p. 21) The welfare of the entire family depends on the faithful performance by each generation of the ritual of ancestor veneration. Filial piety, therefore, has a meaning quite different in the Orient from that which it has in the Occident. Confucius declared that "there are three thousand acts which are punished by the Five Punishments, but no crime is greater

than filial impiety," while Mencius states that "there are three things which are unfilial and to have no posterity is the greatest of them," the others being "encouraging parents in unrighteousness and not succoring parents in poverty and old age." (Hozumi, *Ancestor Worship and Japanese Law*: pp. 125-26)

This Oriental sense of the unity of the endless family, visible and invisible, is a concept of a mystical entity not unlike the Christian conception of the Church Universal, visible and invisible, temporal and eternal, mundane and heavenly. Jesus' distinctive teaching of the Fatherhood of God and the brotherhood of man was derived from the idealized Hebrew patriarchal family, in which the rule is not imposed by bare authority but is based on reasonableness and is freely accepted by the members. It is a wholly ethical family, free from compulsion. Its unity is based on the love of the Father for his children and on the love of the children for the Father and also for each other. This ideal of the family is thus fundamental in the religion of Christendom. It is based not on physiological, but on spiritual generation.

Japan extended the concept of the patriarchal family to include the entire nation—as in many tribes—so that the emperor is still regarded in a mystical sense as the head of the nation-family, and all the families are looked upon as junior branches of the original royal family. Every individual in the nation is thus brought theoretically into a system of blood relationship.⁹

The monogamic family does not include ancestor worship, nor a communal economic life, nor the consciousness of a vast family unity reaching far backward and forward. A man's family duties, accordingly, are limited to the present, and to his immediate family and neighbors. The monogamic family stresses sharp distinctions of me and mine, of you and yours; each member is an individual in his or her own right. Not ancient family traditions, but personal choices control.

These differences constitute one of the factors begetting the general dualistic trend of thought in the Occident in contrast to the monistic trend of thought in the Orient, which Professor Anesaki regards as a fundamental contrast between the East and the West.¹⁰

THE PATRIARCHAL FAMILY AND PESSIMISM

The relation of the patriarchal family to the widespread pessimism of the East and the relation of the monogamic family to the general optimism of the West will bear further analysis. The patriarchal family tends to instill into all its members, especially its youth, a sense of frustration. It leaves them little

freedom for creative activity. It crushes the incipient idealisms of adolescents and thwarts their romantic love-longings, all of which find freedom of opportunity in the monogamic family—which some Western educators deem excessive.

The discovery of modern psychology that in the mating and marriage of Occidentals one of the mates is usually an extrovert and the other an introvert, and that this contrast in personality type is one of the important elements of mutual attraction in courtship and marriage, throws light on the subtle unhappiness in many patriarchal families where choice of partners is denied. In her discussion of the consequences of introversion and extroversion in courtship and marriage Professor Virginia Case says that "it is as if each lover sought in his beloved the dimension of personality which he lacked. . . . This is because his partner . . . compensates for his lack and makes good his defects. Each partner is for the other a balance and counterpoise. Each is the other's counterpart, the other half of himself. For in normal human beings mating is as much mental as physical." (*Your Personality, Introvert or Extrovert?*, p. 196)

The monogamic family system provides for this capacity of the two partners to complement one another, whereas the patriarchal system is a hit-or-miss affair. It sometimes produces happy marriages but frequently does not. In any case, the natural love-longings of the adolescents, ignored by the system, often make them feel that happiness would have been attained had they been free to choose their partners. The reader will recall what was said earlier regarding the numerous dual suicides of Japanese lovers. This thwarting of deeper aspirations naturally begets melancholy and defeatism or resignation and fatalism. "Shikata ga nai"—"it can't be helped"—is a phrase frequently on the lips of Japanese. The relatively large freedom for the individual in the monogamic family, on the contrary, gives opportunity for satisfying creative activity.

The sense of frustration, more or less subconscious, is apt to depress the soul of an Oriental woman. From childhood she begins to realize that she was not wanted;¹¹ that the family, especially the father, wanted a son. As she grows up, she sees that she is treated quite differently from her brothers. She discovers, moreover, that she is not a real member of the family, for as soon as she is old enough she will be married off into some strange family, there to toil and raise sons for it. Indeed, she can hardly be said to be a member of any family—only a vehicle for raising children. The hierarchy of spirits of ancestors, both those of the family into which she was born

and that into which she is married, consists of male ancestors. A feeling, therefore, of insignificance and worthlessness is forced upon her by personal experiences and by the very theory of the patriarchal family. Furthermore, Buddhism teaches that she is inferior to her brothers, that a female is intrinsically evil, that she must be reborn as a male before she can hope to attain Nirvana, and that her being a female is itself the penalty of evil deeds in a previous life.

As an adolescent, moreover, she inevitably looks forward with anxiety to the time of her marriage to a strange man, and to her subjection to a mother-in-law. In old Japan divorces were most frequently due to the dissatisfaction of the mother-in-law. After marriage, if friction develops and the wife is sent back to her parents in disgrace, her woes multiply. Such conditions would induce habits of silent sadness and introversion, for such sufferings would necessarily be personal and private, promoting still further a sense of inferiority and frustration. The foot-binding of Chinese women, which began in the sixth century and became general in the fifteenth, was a symbol of repression of personality connected with the entire patriarchal system.

But in spite of all these bitter experiences, personality would be constantly seeking to assert itself. In the home of her mother-in-law the young wife might be a slave, yet she would look forward with a certain satisfaction to the time when she would have daughters-in-law on whom she could "take out" the injustices and cruelties which had been practised on her. Moreover, although the man is the head of the family, in the home the woman has much to say, and if her personality is strong she wins for herself a place of authority. According to Japanese historians, women in ancient Japan were respected and often rose to distinction, but their status was lowered by the coming of Confucianism and Buddhism, with their doctrines about the inherent inferiority and evil nature of women.¹²

INTROVERSION INDUCED BY REPRESSION

The natural vivacity of Oriental children often disappears before puberty because of the reticence, self-suppression, and stoicism so rigorously inculcated by the patriarchal system. The souls of adolescents, both boys and girls, are steadily turned in on themselves. Silent contemplation, self-conscious scrutiny of every act, subordination of the individual to the family, all tend to inhibit spontaneity and zestful activity and to make introversion habitual.

The monogamic family, on the contrary, because of the relatively large

freedom allowed to adolescents, tends to carry over to adult life the vivacity, spontaneity, and overt activity natural to youth. Free activity stimulates the outward look and cultivates interest in the outer world. The introvertive, unenterprising tendencies of the Orient and the extrovertive, aggressive tendencies of the Occident, thus, are closely connected with their respective family systems. They are not congenital, but socially induced.

THE FAMILY-NATION CONCEPT IN JAPAN

In the Orient, and preeminently in Japan, the patriarchal system has provided the ideological pattern for the state to a far greater degree than it has in the West. In Japan, until the new constitution was adopted in 1946, the ideal was carried out logically in the structure of the state, the emperor being the head of the Imperial Family and of the state, all other families being more or less remote branches and sub-branches. The will of the emperor was the supreme law of the land. He owned everything and commanded everyone. His every desire, however capricious, must be humbly obeyed. He possessed complete power of life and death. Theoretically, he chose and appointed all governors, judges, and other high administrators. The people were subjects, not citizens. They had obligations, but possessed rights only as conferred by him. Despite the radical changes in the relation of emperor and people introduced by the new constitution, the old attitudes are likely to persist for some time among the mass of the people.

India, with its numerous races and languages, was seldom brought under a single ruler, so that the conception of a family-nation could not arise. India's governments, from time immemorial, have been imposed upon the people by alien military power. Nevertheless, the authoritarianism of the patriarchal family was in harmony with military authoritarianism. Much the same conditions prevailed in China. The rulers held sway by military power, but although some dynasties held sway for several centuries, the family-nation concept was never developed.

According to modern Occidental conceptions, on the contrary, the nation is not a huge family, but an aggregation of individuals who, quite unrelated by blood, have inherent and inalienable rights. They are citizens, not subjects. The unit of society is the individual. The official heads of the nation—kings, or emperors, or presidents—are elevated by the action of the people, and they exercise only the authority granted by the people. Authority proceeds from

below upward. The history of the West is characterized by prolonged struggles by the peoples to preserve their rights as against tendencies of rulers to assume autocratic power. "Eternal vigilance is the price of liberty" and "Give me liberty or give me death" are authentic expressions of the spirit of Occidental peoples. Hence have come constitutions and parliamentary systems.

The recent rise of dictatorships in several Occidental countries does not invalidate the foregoing statements. Military, political, and economic disasters have led the peoples in desperation to experiment with dictators or to accept the domination of oligarchies under the guise of the "dictatorship of the proletariat."

POLITICAL RESULTS OF PATRIARCHALISM IN FEUDAL JAPAN

In illustration of these contrasts between the East and the West we may cite the case of Japan; for throughout her long isolation from the rest of the world, the patriarchal ideology was carried out politically, probably more consistently than in any other nation. The autocratic rule imposed by the first Tokugawa Shogun, Ieyasu (1603-16), was rigorous in the extreme.

"The unwritten commandments [of the so-called Legacy of Ieyasu] were not limited to ten," says Lafcadio Hearn; "they were numbered by hundreds, and the least infringement was punishable, not merely as a blunder, but as a sin. Neither in his own home nor anywhere else could the ordinary person do as he pleased." (*Japan: An Attempt at Interpretation*, p. 176) "The whole life of the citizen was ordered for him, his occupation, his marriage, his rights of fatherhood, his rights to hold or dispose of property. . . . A single grave breach of usage might cause his social ruin. . . . Sumptuary laws in Old Japan probably exceeded in multitude and minuteness anything of which Western legal history yields record. Rigidly as the family-cult dictated the behavior of the home, strictly as the commune enforced the standards of communal duty, just so strictly and rigidly did the rulers of the nation dictate how the individual—man, woman, or child—should dress, walk, sit, speak, work, eat, drink. Amusements were not less unmercifully regulated than were labors. Every class of society was under sumptuary regulation. . . . Every detail of the farmer's existence was prescribed for by law." (*Ibid.*, pp. 180-82)

"What such discipline, as regards politeness, must have signified for the

mass of the people may be inferred from the enactment of Ieyasu authorizing a Samurai to kill any person of the three inferior classes [farmers, artisans, and merchants] guilty of rudeness. . . . To commit an action worthy of death it was only necessary to act in an 'unexpected manner.' . . . The bulk of the nation was literally under the rod. Common folk were punished by cruel whippings for the most trifling offenses. For serious offenses, death by torture was an ordinary penalty, and there were extraordinary penalties as savage, or almost as savage, as those established during our own medieval period—burnings and crucifixions and quarterings and boiling alive in oil." (*Ibid.*, pp. 193-95)

Such minute regulations could not fail to suppress initiative and individuality. They could not fail to "numb personality," as Hearn pertinently remarks. But his further remark that "strange as the fact may seem, it did not make the people miserable," may be questioned. I well recall a conversation with an old farmer about the comparative advantages of the old and the new regimes. He was an adult when the new era was young, during the eighteen seventies. I had asked if, in view of the difficulties of his life, the pre-Meiji era was not on the whole preferable. The reply was instant and emphatic. "We have our troubles now, to be sure," he said, "but we are free; we are not always afraid; our children get education; we have newspapers and can know what is going on in other lands, and also in our own; we can think and decide for ourselves. In the old era we were in constant fear. For any little, even inadvertent, blunder we might be cruelly punished or killed. Any young samurai might come along and cut off our heads, just to see if his new sword was good, or if he were a skillful swordsman."¹³

After his vivid account of the terrible regimentation of the feudal times, Mr. Hearn, in a later chapter, brightens the picture by telling of the provisions in the Legacy of Ieyasu "to protect the peasantry and the poor from the cruelty or the rapacity of powerful lords" and directing judges to make the application of the law "less rigid as the social scale descended." Yet he defends the system as needed, since "the time was far off at which personal liberty could prove a personal advantage." The Tokugawa regime founded by Ieyasu was, Hearn declares, "in no sense a reign of terror. . . . Though the national civilization was restrained, pruned, clipped in a thousand ways, it was at the same time cultivated, refined, and strengthened. . . . The national mind was obliged to seek solace from the monotony of existence, either in literature or study. Tokugawa policy had left imagination partly free in the direction of literature and art—the cheaper art. . . . In all such small matters

they could feel free; and the results of that freedom are now treasured in the museums of Europe and America." But the most aesthetic products of Japan are its women. "The Japanese woman does not seem to belong to the same race as the Japanese man. . . . [She] is an ethically different Japanese being. . . . Only a society under extraordinary regulation and regimentation—a society in which all self-assertion was repressed and self-sacrifice made a universal obligation—a society in which personality was clipped like a hedge . . . in short, only a society founded upon ancestor-worship, could have produced her." (*Ibid.*, pp. 375-94)

Such is the character of life where authoritarianism is carried to its logical extreme. Although it never reached such a pitch in India and China, yet the ideal of unquestioning obedience and thoroughgoing filial piety inculcated by the authoritarian family system everywhere has repressive effects on individual initiative and a benumbing influence on personality. The very idea of such liberty and such personal rights as commonly prevail throughout the West appears preposterous to an old-school Oriental. That a common man is intrinsically of equal worth with every other man, however high his rank, and possesses rights which rulers must respect was an idea quite alien to Orientals bred in the authoritarian system. Especially alien was the idea that the common man might participate in government.¹⁴

HOW NEW CONCEPTIONS AFFECTED ORDINARY JAPANESE

This profound contrast between the East and the West in their conceptions of the inherent rights of a man regardless of his status may be illustrated by two conversations with Japanese half a century ago. The first was with the distinguished son of a high class samurai who had become a Christian and was a leading pastor. He told of his incredulity and that of his classmates during the early eighteen seventies, when they read the Declaration of Independence and especially the opening sentences: "We hold these truths to be self-evident,—that all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness. That to secure these rights governments are instituted among men, deriving their just powers from the consent of the governed." Such ideas, he said, were absolutely alien to Japanese thought. But as he and his class went on with their studies and realized the differences between Japan and the United States, they became ardent ad-

vocates of Occidentalism and especially of Christianity, which they discovered was a chief source of such conceptions of man and of government.

The second conversation (1893) was with the man who was pulling my jinrikisha in an all-day journey. In spite of his steady dog-trot, hour after hour, he had breath to spare for a prolonged conversation on the new life of the common people since the accession of the great Emperor Meiji in 1868. The chief point of his remarks was that every man, however humble, now had rights which even the high-born and the rulers must respect. It was now possible, he said, for any one who suffered injustice to take his case to court, even against his former daimyo. I asked if a common policeman could arrest a member of the cabinet should he commit murder. Without hesitation he replied, "Yes."

THE MONOGAMIC IDEAL DEVELOPING IN THE ORIENT

Already the monogamic ideal has been widely accepted in theory and is beginning to be practised. Its rise is only in part due to the influence of Christian teaching. Of more importance is the general Occidental influence, and especially the invasion of the Orient by Occidental industrialism. In proportion as young people become economically independent, they break away from parental domination in respect to marriage. This, moreover, is being greatly stimulated by Occidental novels (in translation) and by Occidental films which picture to the wondering and admiring eyes of Oriental youth the freedom, not to say license, of Occidental youth.

Japan is in the forefront of the movement in favor of the monogamic family, but China and India are following in her footsteps. No more significant change is sweeping over the Orient than this. Its importance lies not in the mere form, legal status, or size of the family, but in the subtle influence of the monogamic family in transforming the attitudes of the offspring: pre-eminently, the rising respect for personality, for that of women as well as of men. The ancient authoritarian dam has begun to give way and a mighty flood of released personalities is beginning to remold the Orient on the principle of voluntarism. We are witnessing today a fundamental recasting of the drama of Oriental life.

The large patriarchal family is now rapidly disappearing from Japan. Representative government was officially established when the Emperor Meiji conferred upon the people the constitution of 1889. It made the individual instead of the family the unit of society. Various codes of law were issued

thereafter, one of them providing for the corporate family, having specified duties and rights. A "family council" was set up, regulated by many rules, to take the place of the autocratic family heads. Concubinage was not recognized, nor were the children of concubines regarded as legitimate unless officially "recognized" by the father and registered with the government. Thus monogamy became the recognized type of family. In India and China, as well as in Japan, the Western ideal of a monogamic family is not only widely known but is strongly endorsed by many of the intelligentsia. The new constitution in Japan strongly reinforces the monogamic trend by giving women for the first time equal status and rights with men.

Of course laws do not instantly change ancient customs. Decades will doubtless elapse before monogamy will become universal and its effects on the temperaments and mentalities of the people begin to appear. The spirit of patriarchy still persists in many ostensibly monogamic families. It takes the form of autocratic paternal authority over the children, of implicit obedience of the wives, and especially the feeling of men that they are intrinsically superior to women. So long as the Buddhist doctrine prevails that one's birth as male or female is the result of one's good or evil (respectively) deeds in a former life, the male feeling of superiority will no doubt continue.

HAPPINESS IN THE PATRIARCHAL FAMILY

Lest the foregoing pages may have conveyed an exaggerated impression of the unhappiness of the patriarchal family, it should be said that the daily life of its members is doubtless for the most part happy. Occupied from sunrise to sunset, busy people, conscious of fulfilling their "duty," are usually fairly happy. In venerating their ancestors, moreover, they are conscious of insuring the well-being of the family. Times of sowing, planting, and harvest and frequent festivals give relaxation from the monotony and discipline of the home. Professional storytellers and traveling theatrical troupes, wrestling matches, and other forms of amusement bring frequent relief and recreation.

Young married couples, moreover, soon become acquainted and adjusted, and no doubt in a majority of cases they develop mutual affection. Parents enjoy their children, as any Western stroller along an Oriental street can see. Children, quite unconscious of the life of frustration before them, romp and play much like children the world over. Conscious unhappiness, therefore, is probably not so common as a Westerner might naturally presume. But just as the ceaseless roar of Niagara goes on unnoticed by those who live

nearby, and yet affects their mental states, so the sense of suppression and frustration may constitute a gradually growing undertone to the happier emotions and experiences of Oriental children.

BY WAY OF SUMMARY

Summarizing this study of the family systems of the East and the West, we venture the generalization that the patriarchal system of the Orient tends to beget a contemplative, pessimistic, introvertive people, while the monogamic system of the Occident tends to beget an active, optimistic, extrovertive people. The one fosters a feeling of unity of life and the universe; the other, a feeling of the antitheses of life. As we shall see more fully in later chapters, the one culminates in an impersonal world-view—a monistic, impersonal pantheism; the other, in a personal world-view—dualistic or pluralistic, personal theism.

CHAPTER V

ETHICAL IDEALS

In their avowed ethical ideals the East and the West are remarkably alike. Better than generalizations and modernized paraphrases are exact quotations. This chapter is, accordingly, largely devoted to citation of pertinent passages from the respective literatures of the East and the West. The sources are given following the notes for this chapter.

VEDIC ETHICAL IDEALS

"The pure gods, the holy ones, without wrong, without blame, the many-eyed, discern right and wrong [the straight and crooked]: all is near to them, even that which is afar off." (1)

"Those who speak wrong (lies) to the righteous, fool themselves." "Through deceit man is bereft of divine benefits." "He who betrays a truthful friend has no share in the (divine) Word; what he hears he hears in vain, for he has no knowledge of the paths of right-doing." "O, ye gods . . . in your hearts ye distinguish the mortal who is and who is not double (false)." (2)

Sins condemned are "stinginess, lying, trickery, cheating at dice . . . unfilial behavior, inhospitality, betrayal, robbery, theft, drunkenness, murder, incest, harmful magic including cursing, false swearing, and all forms of 'crookedness,' whether directed against a member of the clan or a stranger." (3)

"To sum up the ethical content of the Rig Veda: Morality is an expression of divine law; sin is opposition to that law. The sinner is one who is out of harmony with the higher spiritual environment which encompasses and controls the earth." (4)

ETHICAL IDEALS OF EARLY HINDUISM

"Men should speak the truth because the gods speak the truth." (5) "Man conquers heaven by faith and truth." Through knowledge alone of religious truth one "becomes composed of truth and immortality." "Heaven is the world of those who have done good." (6) "He who has not ceased from im-

moral conduct cannot obtain God through intelligence.”(7) “The Brahma-world is free from evil. . . . Only those who have lived as chaste students can enter the world of Brahma.”(8) “If a man be intemperate and lustful, penances and sacrifices will avail him naught.”(9) “Speak the truth; practise virtue . . . let thy mother be to thee as a divinity, also thy father . . . good deeds . . . shouldst thou commend; whatsoever thou givest, give with faith; with graciousness; with modesty; with respect; with sympathy.”(10) “The tree of desire in the heart is born of mental confusion . . . ignorance is its root; wrath and pride are its trunk; its vigor of growth comes from acts done in previous lives.”(11) “The eight good qualities of the soul . . . are compassion for all creatures, patience . . . purity, earnest endeavor, auspicious (thought), freedom from avarice . . . [discontent, and] envy. He that has performed all the sacred observances and has not these good qualities comes not into union with Brahma, comes not to his world, but he who has performed only one of these sacred observances and has the good qualities enters into union with Brahma, comes into his world.”(12) “Avoid jealousy, backbiting, pride, self-consciousness, unbelief, dishonesty, self-praise, blame of others, deceit, covetousness, delusion, anger, and envy.” “Practise righteousness . . . speak the truth . . . look far, not near; look toward the highest, not toward that which is less than the highest.”(13)

ETHICAL IDEALS OF THE MAHABHARATA AND RAMAYANA

The most popular classics of India have been for at least two thousand years the Mahabharata and the Ramayana, probably completed before the beginning of our era. In them are embodied the Hindu ideals of truth, courage, and loyalty, especially in the Mahabharata, and of womanly virtue and fidelity, especially in the Ramayana. From the latter we select two striking passages. The first sets forth the supreme place of Truth in the universe.

Truth sustains the earth and nations and a monarch's righteous way,
Mgthy Gods and holy sages find in Truth their haven shore.

Truth sustains the wide creation, Truth upholds the highest heaven;
Vain were gifts and sacrifices, rigid penances were vain,

Profitless the holy Vedas, but for Truth which they
 sustain,
 Gifts and rites and rigid penance have no aim or
 purpose high,
 Save in truth which rules the wide earth and the
 regions of the sky.

The second selection gives the final appeal of Sita, the faithful wife of Rama, who had been suspected of unfaithfulness.

If unstained in thought and action I have lived from
 day of birth,
 Spare a daughter's shame and anguish and receive her,
 Mother Earth!
 If in duty and devotion I have labored undefiled,
 Mother Earth! who bore me, once again receive
 thy child!
 If in truth unto my husband I have proved a faithful
 wife,
 Mother Earth! relieve thy Sita from the burden of
 this life!

(The Epic of Ramayana, translated by Romesh C. Dutt, as quoted by Lin Yutang in *The Wisdom of China and India*, pp. 190 and 261.)

BUDDHIST ETHICAL IDEALS

The earliest authentic statements of Buddhist ideals are found in the edicts of Asoka (261 B.C.), inscribed on rocks and pillars in northern India. The following are some of the more important sentences:

"The law of piety—to wit, obedience to father and mother—is good; liberality to friends, acquaintances, relations, Brahmans, and ascetics is good; not to injure living beings is good. . . . The law of piety consists in kind treatment to slaves and servants, obedience to parents, charity to ascetics and Brahmans, and respect for the sanctity of life. . . . Truth must be spoken . . . proper courtesy must be shown to relations. . . . No animal may be slaughtered here for sacrifice. . . . He who does reverence to his own sect while disparaging all other sects . . . in reality inflicts severe injury on his own sect. . . . Let a man know this, that rage, cruelty, anger, pride, and jealousy are in the nature of sin. . . . Let a man keep the (straight) course

which will be of avail for the world to come.” (14) “If a man be too poor to be lavish in gifts, he can (at least) exhibit these virtues: self-command, purity of heart, gratitude, and fidelity; they are always meritorious.” “Be honest; do not use false weights or measures; amass wealth but use it righteously; give to the poor. . . . Do unto others as you would have them do unto you.” “Speak the truth; keep control of your passions; be generous, sympathetic; follow the old rules of good conduct.” (15) “All that we are is the result of what we have thought. . . . Meekness, non-resistance . . . temperance in eating . . . and devotion to high thought, this is the religion of the Buddhas.” (16)

“Destroy lustful desire, be patient, kill pride, take delight in no evil, speak the truth . . . cultivate the wise, honor those worthy of honor, make peace with your enemies, proclaim not your own virtues, protect your good name, show compassion to the unfortunate, this is the mark of a good man.” (17)

A remarkable collection of the Buddha's teachings, preserved in the Pali Canon by Hinayana Buddhism and repeatedly translated into Western languages, is the *Dhammapada*, of about A.D. 200. One of its most frequently quoted sentences, as given by Professor Kenneth Saunders, reads: “Not by hate is hate cast out but only by refusing to hate.” And another reads: “Overcome anger by refusing to be angry.” (*Gospel for Asia*, p. 140) Professor Irving Babbitt, of Harvard College, made a completely revised translation of *Dhammapada*, published posthumously (1936), from which we take the following: “Let us live happily then, not hating those who hate us. Among men who hate us, let us dwell free from hatred!” (Verse 197) “Let a man overcome anger by mildness; let him overcome evil by good; let him overcome the niggard by liberality, the liar by truth.” (Verse 223) “Beware of the anger of the tongue, and control thy tongue! Leave the sins of the tongue and practise virtue with thy tongue. Beware of the anger of the mind, and control thy mind.” (Verses 232-33) “Him I call indeed a Brahmin who is tolerant with the intolerant, mild among the violent, and free from greed among the greedy . . . from whom lust and hatred, pride and envy, have dropped like a mustard seed from the point of a needle.” (Verse 406) “One may conquer a thousand men in battle, but he who conquers himself is the greatest victor.” (Verse 103)

The ethical ideal of Hinayana is summarized in the following sentences, which for centuries have been memorized by the children of Burma, much as children in the West have memorized the Lord's Prayer and the Beatitudes:

“To wait on mother and father, to cherish child and wife and follow a quiet calling, this is true blessedness.

"To give alms, to live religiously, to protect relatives, to perform blameless deeds, this is true blessedness.

"To cease from sin, to refrain from intoxicating drinks, to persevere in right conduct, this is true blessedness.

"Reverence and humility, contentment and gratitude, the hearing of the Law of righteousness in fitting moments, this is true blessedness.

"Patience and pleasant speech, intercourse with holy men, religious conversation at due seasons, this is true blessedness.

"Penance and chastity, discernment of the noble truths and the realization of peace, this is true blessedness."

(Quoted by Irving Babbitt in his chapter on "Buddha and the Occident" in *The Dhammapada*, p. 76)

ETHICAL IDEALS OF THE BHAGAVAD GITA¹

"The priestly caste of Brahmins hath the duty of serenity, self-mastery, zeal, purity, patience, rectitude, wisdom, learning, and religious knowledge. The warrior caste of Kshatriyas hath the duty of courage, bravery, fortitude, honor, obedience, discipline, nobility, and soldierly conduct. The farmer caste of Vaishyas hath the duty of industry, knowledge of the soil, of grains, of fruit, of cattle, and knowledge of trading, buying, and selling. The laboring caste of Sudras hath the duty of faithful service, industry, attention, faithfulness, and honesty." (18) "Blessed is he that doeth his work as well as he can . . . for from such good work, coupled with a contented mind, doth perfection arise . . . this is the Supreme Sacrifice of Life, which each man must offer to the Supreme Source of Life. Far better it is for one to perform his own Duty in the world, even though that work be lowly and possessing faults, than the duty of another, though the work be great and well-performed." (19)

"Having purified his mind and cleared his understanding; having mastered his personal self by firm resolution and having forsaken the objects of sense; having delivered himself from desire, dislike, and passion; worshiping with intelligent discretion and understanding; eating with moderation and temperance; with controlled speech, body, and mind; being well practised in meditation and concentration; being dispassionate; having freed himself from ostentation, egotism, tyranny, vain-glory, lust, anger, avarice, covetousness, and selfishness—possessing calmness and peace, amidst the feverish unrest of the world around him—such a man is fitted to enter into the consciousness of the Universal Life. And having thus entered into this Universal Life Con-

sciousness, he obtaineth absolute peace of mind and he no longer wondereth, longeth, nor lamenteth. . . . He attaineth Supreme Devotion to Me and . . . gaineth the fundamental knowledge of what I am in Essence . . . [and] entereth without further hindrance . . . into my Being.” (20)

“Then, O Arjuna, Well-Beloved, place thou thy heart, and soul, and mind upon Me. Perform all thy acts and work, and duty, for Me. . . . Make Me thy supreme choice. . . . And by so doing, shalt thou, through my Divine Love, surmount and conquer every difficulty.” (21) “In this teaching of the truth have I made known to thee a knowledge which is a mystery of Mystery—a secret of Secrets—a truth of Truths. Ponder well upon it, O Prince . . . then act . . . in the light of thy illuminated understanding. And now, O Prince . . . my Well-Beloved student . . . give unto Me thy heart, and mind, and soul, and understanding, and thought, and interest, and attention. . . . Serve Me alone; worship only Me; bow down to Me alone. And I pledge thee that thou shalt surely come to Me, thou who art my loved one.” (22) “And among those who shall come after thee in all the long ages until the Night of Brahm shall have swept away all forms—if there be among them who shall read and hear and study these teachings which I have this day made known unto thee . . . such shall do well, for verily shall I consider that by thus doing they have worshipped me and such worship will I accept as a sacrifice. And the devotion of their minds shall rise to me. This is my promise.” (23)

“India,” says Professor Hopkins, “has indeed preserved for us a most remarkable record, perhaps the most remarkable record in the history of the human race, of man’s never-ceasing effort to raise himself above the control of the senses to a moral and spiritual height. . . . This record [going on for nearly 2,000 years] of a people’s spiritual and ethical development, in its greatness and in its weakness, in its backsliding and in its irresistible advance, is one of extraordinary and poignant interest.” (24)

CHINESE ETHICAL IDEALS

Education in China for over two thousand years has been devoted to the promotion of moral life. Confucianism is a system of ethics, for Confucius was convinced that law and order in the state could arise only through well-ordered families, which in turn depend upon well-trained individuals. The following quotations, accordingly, are but a few examples of the thousands that might be made. They are taken from the collection of texts of the eleven

living religions made by Professor Robert E. Hume in his *Treasure House of the Living Religions*.

"A man should be tolerant, yet stern; mild, yet firm; complacent, yet reverential; incisive, yet considerate; docile, yet daring; straight-forward, yet meek; magnanimous, yet discerning; resolute, yet sincere; courageous, yet just." "The way of the superior man is threefold; virtuous, he is free from anxieties; wise, he is free from perplexities; bold, he is free from fear." (25) "They who return kindness for injury are such as have a regard for their own persons." (26) "Perfection of nature is characteristic of Heaven. To attain to that perfection, belongs to man. He who attains to perfection, is he who chooses what is good and firmly holds it fast." (28) "Pride brings loss, and humility receives increase. This is the way of Heaven. He comes to ruin who says that others are not equal to himself." "The higher type of man is modest in what he says but surpasses in what he does." "A superior man is ashamed of a reputation beyond his merits." (29) "Wisdom, benevolence, and fortitude—these are the universal virtues of all." "To see what is right and not to do it, is want of courage." (30) "Sincerity is the way of Heaven. The attainment of sincerity is the way of men. He who attains to sincerity is he who chooses what is good and firmly holds it fast." (31) "Their hearts being rectified, their persons were cultivated . . . their families regulated . . . their states rightly governed; and the whole empire was made tranquil and happy." (32)

The most remarkable ethical declaration of ancient China is that by Mo Tih, who lived about a century after Confucius. I quote a single paragraph cited by H. G. Wells in his *Outline of History*.

"The mutual attacks of state on state; the mutual usurpations of family on family; the mutual robberies of man on man; the want of kindness on the part of the sovereign and of loyalty on the part of the minister; the want of tenderness and filial duty between father and son—these, and such as these, are the things injurious to the empire. All this has arisen from want of mutual love. If but that one virtue could be made universal, the princes loving one another would have no battlefields; the chiefs of the families would attempt no usurpations; men would commit no robberies; rulers and ministers would be gracious and loyal; fathers and sons would be kind and filial; brothers would be harmonious and easily reconciled. Men in general loving one another, the strong would not make prey of the weak; the many would not plunder the few; the rich would not insult the poor; the noble would not be insolent to the mean; and the deceitful would not impose upon the simple." (Illustrated edition in 1 vol., 1927, pp. 516-17)

JAPANESE ETHICAL IDEALS

Japan's ethical ideals are a synthesis of the original ideals of a primitive people with the highly developed ideals of Confucianism and Buddhism, and quite recently, of Christianity. Shinto is sometimes said to have had no ethics. This is true only if one is looking for systematized statements and carefully defined moral codes. It unquestionably had an unconscious ideal, which was "to act according to nature." Just as animals know instinctively what they ought to do, so men know naturally what they ought to do, declared Motoöri, repudiating the need of such minute rules and regulations as were taught by Confucianism. Ethical conduct is called in Japanese "following the way" (Japanese, *Michi*; Chinese, *Tao*). It expresses noble sentiments and feelings. Without attempting to trace the course of the synthesizing development of Japan's ethical ideals, we content ourselves with a few characteristic utterances selected from Dr. Tasuku Harada's *The Faith of Japan*.

"What Heaven has decreed is called the nature of things; harmony with that nature is called the Way." "Sincerity is the Way of Heaven. The attainment of sincerity is the Way of Man. . . . He who attains sincerity is he who chooses what is right and firmly holds fast to it." "The Way is like a great road; it is not difficult to know. . . . The Way is found near at hand; but man seeks it at a distance. . . . If man would love his parents as parents, and respect his elders as elders, the world would be at peace." (pp. 54-55) Universally accepted was the Confucian "Way of the Five Relations" (*Go Rin no Michi*), namely, the relations of sovereign and minister, husband and wife, father and son, older and younger brothers, and friends. Human virtues were also five in number—humanity, justice, propriety, understanding, and faithfulness. These were elaborated into "three hundred rules of behavior and three thousand rules of demeanor" [conduct]. (p. 57) "What is [the Way] but benevolence and justice? . . . Without benevolence and justice how could the Way exist?" The Way "comes to us not from the world around us, and not from books, but from our own souls." (p. 58)

The most authoritative modern statement of the Way is given in the Imperial Rescript on Education proclaimed by the Emperor Meiji in October, 1890. The central portion reads: "Ye, our subjects, be filial to your parents, affectionate to your brothers and sisters; as husbands and wives be harmonious, as friends true; bear yourselves in modesty and moderation; extend your benevolence to all; pursue learning and cultivate arts and thereby develop intellectual faculties and perfect moral powers; furthermore, advance public good and promote common interests; always respect the constitution and

observe the laws; should emergency arise, offer yourselves courageously to the State; and thus guard and maintain the prosperity of Our Imperial Throne co-eval with heaven and earth. So shall ye not only be our good and faithful subjects, but render illustrious the best traditions of your forefathers. The Way here set forth is indeed the teaching bequeathed by Our Imperial Ancestors, to be observed alike by their Descendants and their subjects, infallible for all ages and true in all places. It is our wish to lay it to heart in all reverence, in common with you, our subjects, that we may all attain to the same virtue." (*Ibid.*, pp. 63-64)

Japanese ethics reversed the Chinese hierarchy of the virtues, putting loyalty above filial piety—devotion to one's lord above duty to one's parents. This change lies at the bottom of the differences of the national character and historical development of the two peoples. Loyalty to one's suzerain was the core of Bushido; but after the Meiji Restoration loyalty was transferred to the emperor.

"A faithful wife never seeks a second husband; a loyal servant never seeks a second master" was a proverbial saying among warriors. "The warrior should act not only with thought for himself but also for his generation and for the long future. He should not taint his name forever with cowardice. . . . He should regard it as the highest object of desire to die for the sake of his sovereign, or sacrifice his life upon any great occasion on the battlefield." (*Ibid.*, p. 129)

The most popular play in Japan for many centuries is one based on the historical deeds of the Forty-Seven Faithful Retainers, who avenged the death of their lord at the cost of spurning and seeming to hate their parents, wives, and children. And when the revenge had been accomplished, in expiation of their deed they all committed *harakiri*² in calm satisfaction, and to the satisfaction of the spectators—a play based on history.

"The superior man sacrificing his life does a truly human deed. There is no regret in giving one's life for the sake of justice." "Life I desire, but justice also I desire. If I cannot have both, I take justice and cast my life away." "To see justice and not to do it is an act of cowardice." (*Ibid.*, p. 130)

ETHICAL IDEALS OF THE OLD TESTAMENT

The ethical ideals of the West are found in the Bible. Greeks, Romans, Celts, and Teutons all had their respective ideals, which still more or less persist.

But with the general acceptance of Christianity in all Western lands, the ideals of the Bible became dominant.

"Honor thy father and thy mother. . . . Thou shalt not kill. Thou shalt not commit adultery. Thou shalt not steal. Thou shalt not bear false witness against thy neighbor. Thou shalt not covet thy neighbor's house . . . nor anything that is thy neighbor's." (33) "Hear, O Israel; the Lord our God is one God; and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might." (34) "Thou shalt love thy neighbor as thyself." (35)

"When ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleanings of thy harvest. And thou shalt not glean thy vineyard. . . . Thou shalt leave them for the poor and stranger. . . . Ye shall not steal, neither deal falsely, neither lie to one another. . . . Thou shalt not defraud thy neighbor, neither rob him. The wages of him that is hired shall not abide with thee all night until the morning. Thou shalt not curse the deaf, nor put a stumbling block before the blind. . . . Thou shalt not respect the person of the poor, nor honor the person of the mighty; but in righteousness shalt thou judge thy neighbor. Thou shalt not go up and down as a tale-bearer among the people. . . . Thou shalt not hate thy brother in thy heart. . . . Thou shalt not avenge, nor bear any grudge against the children of thy people." (36) "Ye shall have one manner of law, as well for the stranger as for one of your own country." (37) "The stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself; for ye were strangers in the land of Egypt. I am the Lord your God." (38)

"Keep thy tongue from evil and thy lips from speaking guile. Depart from evil and do good; seek peace and pursue it." (39) "Lord, who shall abide in thy tabernacle? Who shall dwell in thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue nor doeth evil to his neighbor. . . . He that sweareth to his own hurt and changeth not. He that putteth not out his money to usury, nor taketh reward against the innocent. He that doeth these things shall never be moved." (40)

"To what purpose is the multitude of your sacrifices unto me? saith the Lord. . . . Bring no more vain oblations; incense is an abomination unto me. . . . When ye spread forth your hands, I will hide mine eyes from you; yea, when ye make many prayers, I will not hear; your hands are full of blood. Wash you, make you clean, put away the evil of your doings from before

mine eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed; judge the fatherless, plead for the widow." (41) "Thus saith the Lord, for three transgressions of Israel and for four, I will not turn away the punishment thereof; because they sold the righteous for silver, and the poor for a pair of shoes; that pant after the dust of the earth on the head of the poor and turn aside the way of the meek, and a man and his father will go in unto the same maid to profane my holy name." (42) "He hath showed thee, O man, what is good; and what doth the Lord require of thee but to do justly, and to love mercy, and to walk humbly with thy God?" (43)

ETHICAL IDEALS OF THE NEW TESTAMENT

"Blessed are the poor in spirit. . . . Blessed are they that mourn. . . . Blessed are the meek. . . . Blessed are they which do hunger and thirst after righteousness. . . . Blessed are the peacemakers." "But I say unto you that whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart." "Ye have heard that it hath been said, an eye for an eye and a tooth for a tooth; but I say unto you that ye resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also." "Love your enemies, bless them that curse you, do good to them that hate you and pray for them which despitefully use you and persecute you; that ye may be the children of your Father which is in heaven. . . . If ye love them which love you, what reward have ye? Do not even the publicans the same? Be ye therefore perfect, even as your Father which is in heaven is perfect." "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt and where thieves break through and steal. But lay up for yourselves treasures in Heaven. . . . For where your treasure is, there will your heart be also." "Seek ye first the Kingdom of God and his righteousness." "Judge not that ye be not judged. . . . And why beholdest thou the mote that is in thy brother's eye but considerest not the beam that is in thine own eye? . . . Thou hypocrite, first cast out the beam out of thine own eye. . . . All things whatsoever ye would that men should do to you, do ye even so to them, for this is the Law and the Prophets." (44)

"Then shall the righteous answer him, saying, Lord, when saw we thee an hungered and fed thee, or thirsty and gave thee drink? When saw we thee a stranger and took thee in? or naked and clothed thee? Or . . . sick or in prison and came unto thee? And the King shall answer and say unto them: Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." (45)

"Let love be without dissimulation. Abhor that which is evil; cleave to that which is good. Be kindly affectioned one to another with brotherly love; in honor preferring one another; not slothful in business; fervent in spirit; serving the Lord; rejoicing in hope; patient in tribulation; continuing instant in prayer; distributing to the necessity of the saints; given to hospitality. Bless them which persecute you; bless and curse not. Rejoice with them that do rejoice and weep with them that weep. . . . Recompense to no man evil for evil. . . . Dearly beloved, avenge not yourselves, but rather give place unto wrath. . . . If thine enemy hunger, feed him; if he thirst, give him drink. . . . Be not overcome of evil, but overcome evil with good." (46)

"Put on the new man, that after God hath been created in righteousness and holiness of truth. Wherefore putting away falsehood, speak ye truth each one with his neighbor; for we are members one of another. . . . Let him that stole steal no more, but rather let him labor, working with his hands. . . . Let no corrupt speech proceed out of your mouth. . . . Let all bitterness and wrath and anger and clamor and railing be put away from you, with all malice. And be ye kind one to another, tenderhearted, forgiving each other, even as God also in Christ forgave you. Be ye therefore imitators of God, as beloved children. And walk in love, even as Christ also loved you. . . . But fornication and all uncleanness or covetousness, let it not even be named among you, as becometh saints, nor filthiness nor foolish talking, or jesting, which are not befitting." (47)

"For the whole law is fulfilled in one word, even in this: Thou shalt love thy neighbor as thyself. . . . Walk by the Spirit and ye shall not fulfill the lust of the flesh. . . . Now the works of the flesh are manifest, which are these: fornication, uncleanness, lasciviousness, idolatry, sorcery, enmities, strife, jealousies, wraths, factions, divisions, parties, envyings, drunkenness, revellings, and such like. . . . They who practise such things shall not inherit the Kingdom of God. But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, self-control; against such there is no law. And they that are of Christ Jesus have crucified the flesh with the passions and the lusts thereof. If we live by the spirit, by the spirit let us also walk." (48)

"Now abideth faith, hope, love, these three; and the greatest of these is love." (49)

SIMILARITIES

To a sympathetic student, the moral ideals of the East and the West are in many respects astonishingly alike. They all demand truthfulness, honesty, temperance, neighborliness, brotherliness, and unselfishness; suppression of anger, jealousy, hatred, passion, lust, pride, personal ambition, cruelty, greed, vainglory, strife. They all call for the practice of generosity, impartiality, fidelity, loyalty, courage, industry, purity, self-mastery, and love. In general, they call for suppression of the lower self and for the practice of the nobler life of the spirit. Surely, with such profound agreement in their ideals of the good life, the East and the West, at bottom, constitute one ethical family.

SIGNIFICANT DIFFERENCES

For an adequate statement, however, of the ethical ideals of the East and the West we need to consider especially those aspects in which they differ. Their basic differences arise in their differing sanctions, or sources of authority.

Early Hinduism knew nothing of the doctrines of *Karma* and *Samsara*, retribution and rebirth. Some time after 1000 B.C. they became matters of anxious concern. Moral conduct, instead of being the essence of the good life, came to be regarded as the means by which to overcome Karma and put an end to Samsara. After the seers had attained the insight that the finite self is identical with the Infinite Self—"Thou art Thou"—moral conduct was declared to be essential for achieving that identity and thereby winning salvation from the misery of an otherwise endless series of rebirths.

The most renowned expounder of later Hinduism, Sankara (788-820), declared that knowledge of "what is duty and what is contrary to duty depends entirely on scripture." Without knowledge of the Vedas and the Upanishads "none therefore can know . . . what is either right or wrong." (*Sacred Books of the East*, XXXVIII, 131) Since this knowledge was limited strictly to the selected initiates of the privileged castes, the masses of the people were declared to be incompetent to know what is right or wrong. They were therefore denied participation in the sacrifices. Cut off from the privileges and blessings of approved religion, they were left to their primitive superstitious beliefs and practices without the guidance of the more intelligent minority.

Early Buddhism, rejecting Hindu polytheism and metaphysics—and with them the divine origin of ethical ideals—substituted the abstract and sup-

posedly axiomatic principles of the Norm (Dharma). It contended that salvation from Karma and Samsara can be attained only by one's own strenuous effort, without divine help. It required abandonment of family and social life and persistent practice of those disciplines which induce ecstatic mystical experience.

"In Hinduism," says Dr. E. Stanley Jones respecting modern India, "the moral law is not rooted in God. God is not the basis of morals. It is to be found in the law of Karma, which operates independently of God. God is lifted above the law of Karma and has nothing to do with it. If God is lifted above morals, the devotee gets to the place where he too transcends morals. He is not affected by good and evil. Both for God and men morality has no eternal significance." "God is not bound by the same laws as we are," said a Gowswami (temple head) to Dr. Jones, referring to the amorous escapades of Krishna, the avatar, with the milkmaids whom he seduced. "Women were given by him—how could he seduce them?" added the Gowswami. (*Along the Indian Road*, pp. 101-2)

Turning to China, we note that Confucianism defined the virtues of Heaven as benevolence, justice, reverence, wisdom, and sincerity, and argued that since men derive their nature from heaven they ought to practise the same virtues. Man's nature fundamentally is good. The Confucian doctrine of Heaven, however, is philosophy, not religion. Confucius and his followers never worshipped Heaven. Confucian ethics also are grounded philosophically, not religiously. Confucianism is a system of humanism. Some centuries after Confucius a powerful thinker, Hun-tzu, advanced the view that man's fundamental nature is bad and that only by instruction and laws can man be made good.

In the West, ethical foundations were laid by the great prophets of Israel. They based their demands for ethical conduct upon the ethical character of Jehovah-God. The Universe, they declared, was the work of God, who is holy and righteous, and his purpose for men is that they also should be holy and righteous, individually and socially. The Ten Commandments were regarded as the direct commands of God. Hebrew prophetism culminated in the teaching and life of Jesus and his disciples. The motive of ethical life was, as Jesus frequently expressed it, "To do the Will of God," to bring in God's Kingdom. "In the Gospel," says Dr. Jones, "the moral life is founded in the very nature of God. Both God and man are bound by the same moral attitudes. . . . Morality has permanent meaning and does not vary from age to age and from circumstance to circumstance. What we have seen of God in

Christ becomes the standard for God to man. . . . Our morality then is firm-fixed on the nature of God and in historic fact—the nature of Christ. But this is not true of Hinduism. You are not supposed to follow the Incarnations in their moral actions.” (*Ibid.*, pp. 101–2)

DIVERSE STATEMENTS OF THE GOLDEN RULE

The Golden Rule is an ancient teaching in both the East and the West, yet there is an important difference between their respective statements of the Rule, deriving from the difference between the contemplative and the activist temper. The East says: “Do *not* unto others what you would not have them do unto you,”³ whereas the West says: “*Do* unto others as you would have them do unto you.” The former counsels negative inaction, the latter positive action. The one is “essentially reticent,” as Count Keyserling put it; the other is aggressive. But the difference goes even deeper. Why should—how can—contemplative Orientals go out of their way to help people or reform society if they do not take seriously any transient phenomenon and do not regard individual human beings as having permanent significance?

We should note, also, that the negative form is, in reality, self-regarding, while the positive form is other-regarding. The one is, in essence, egoistic, the other altruistic; the one counsels conduct calculated to avoid trouble, while the other counsels conduct which helps persons in trouble. The Christian is to express good will, with no ulterior motive, without side-glances at reciprocal benefits. “If ye love them that love you, what do ye more than the Gentiles?” “Love your enemies,” says Jesus, “bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you, that ye may be the children of your Father which is in heaven.”

DIVERSE CONCEPTIONS OF ETHICAL LOVE

The declaration of Christianity that “God is love,”⁴ of Buddhism that Buddha is the eternal compassion, and of Confucianism that Heaven is benevolent have common features that deserve attention. Love is a mutual attraction between two persons. The loved one is felt by the lover to possess qualities in which the lover takes delight. The lover esteems the loved one and they enjoy close fellowship. True love is unselfish and leads to activity, each on behalf of the other.

Compassion is an attitude of pity toward those who suffer. It is not mutual and reciprocal. It implies suffering on the part of him who feels it. In Buddhism the term implies a certain degree of action, for the compassion of Sakyamuni led him to forego his own immediate satisfactions in order to teach men how to gain release from endless suffering. In connection with the doctrine of transmigration, the compassion of the Buddha was conceived to extend to *all* sentient beings, for all are caught in the toils of existence, which brings suffering.

Benevolence, in Confucianism, is an attitude of the will rather than of the feelings. It expresses the desire to confer some good upon the object of one's good-will. Like compassion, it is not necessarily mutual and reciprocal.

The so-called theistic faiths of India—Vaishnavism, Saivism, etc.—regard their respective deities as loving their devotees, while the devotees love their deities. In this respect these faiths more closely resemble Christianity than they do Buddhism and Confucianism. "The doctrine of divine grace," says Mr. Kamakshi Natarajan, "well developed in the Saiva and Vaishnava sects, which arose in southern India, was probably the result of that early contact with Christianity," for tradition holds that it was planted in India by the Apostle Thomas. It was certainly established in south India early in the Christian era. The omnivorous proclivity of Hinduism might well have taken over some of the distinctive elements of the Christian faith. (Cf. *An Outline of Christianity: The Story of Our Civilization*, Dr. John H. Finley, Directing Editor, V, 255)

It is significant of the infiltration of Christian ideas into Buddhism that Christian hymns are being rewritten for Buddhist believers. One such now reads:

Buddha loves me, this I know
For the Sutras tell me so.

Even more significant is the fact that in the sermons of Japanese Buddhists the distinctively Buddhist term compassion or pity is being replaced by the distinctively Christian term "love."⁵

Thus the fundamental moral characteristic ascribed to Christianity, Buddhism, Confucianism, and the theistic faiths of India to the supreme objects of their respective faiths is frankly similar. Yet the more positive character of Christianity appears clearly when one compares Buddha's parable of Prince Dighavu with Jesus' parable of the Good Samaritan.

Prince Dighavu had gained employment as the charioteer of the King of

Kasi in order to contrive opportunity to revenge the cruel murder of his parents by the King. When the opportunity came, he refrained from the intended murder because of the vivid dream in which he recalled the last words of his father, who bade him not to forget that hatred is never overcome by hatred but only by love. When the King realized that his charioteer was Prince Dighavu, whose father he had murdered, and that the Prince had refrained from killing him because of the teaching of his father about hatred and love, he so admired the Prince that in gratitude he restored to him his kingdom, and the two became friends.

The Good Samaritan, on the other hand, dressed the wounds of the victim of a cruel robbery, placed him on his ass, walked to a nearby village, and paid the innkeeper for his care until he should recover. (Luke 10:27-37) A Levite and a priest also had seen the victim, had no doubt pitied him, but had done nothing. The Samaritan who befriended the poor man at personal sacrifice and with no desire for reward was, said Jesus, carrying out the commandment to love one's neighbor as oneself.

According to Occidental thinking, it was not love which prevented Prince Dighavu's intended murder, but rather his inner moral victory over the spirit of revenge. He saw, according to the parable, that returning evil for evil does not bring evil to an end but only perpetuates it. Therefore he refrained from murdering the King. The motive in the heart of the Prince called for no action, no self-sacrificing act of good-will. The Good Samaritan parable, on the contrary, exhibited love as a spirit of active, self-sacrificing helpfulness.

Love in the Christian sense always includes an inner impulse to action. Jesus' declaration that God's love for sinful men was so great that he sent his peculiarly beloved son into the world to save them reveals the impulse to action. It is not a mere emotion. From its very beginning Christianity has required action. The Christian God suffers because he loves. He could not rest content without doing his utmost to save his children from that which is their direct evil—sin.

Count Keyserling was impressed in Japan by the spirituality and piety of the Buddhist priests whom he met. They reminded him of St. Francis, with his love of nature and sweetness of character. "But," he adds, "Franciscanism is not exhausted in sweetness. . . . The spirit which was once embodied in the Franciscan Order is today the Salvation Army. . . . In the East the counterpart is missing . . . the quality of passionate action." (*Diary*, II, 172)

Among the historical developments of Christianity the one which is most

markedly the religion of activity is Calvinistic Protestantism. Beginning with Calvin himself, it is the Christian movement which has sought most earnestly not only to help individual sufferers but also to eradicate social injustices and maladjustments. "Calvinistic Protestantism," says Count Keyserling, "is the religion of action *par excellence*, the greatest stimulus to initiative, to progress, to self-reliant organization of life, which has ever existed. . . . It has . . . created a type of man who excels in moral value all other Christian types." (*Ibid.*, II, 90-91)

Profound contrasts thus exist between the ethical ideals of the East and the West. The religion and the moral life of the West are much more closely tied together than they are in the East. This difference is basic. It has led to profound differences in the age-long development, not only of the religions and morality of the two great branches of the human family but also of their political and juridical institutions and their other cultural characteristics. The moral law possesses a categorical imperative in the West which it lacks in the East, and is reflected in the Occidental spirit of intolerance toward religious error and moral evil, as seen in the prophets of Israel, in Jesus, and in all the great religious and moral reformers of the West, in contrast to the easy-going tolerance of both error and evil, on which the East prides itself.

RABINDRANATH TAGORE'S APPRAISAL OF THE WEST

Before bringing this chapter to a close we may well ponder the stinging criticism and generous appreciation of the West by one of the East's most illustrious representatives, Rabindranath Tagore. In his lectures on *Nationalism* (1917) he draws a sharp contrast between the world-dominating nations—heartless, politico-economic, war-making machines, supported by conscienceless "patriotism"—and the spiritual idealism of the West's important minority. "The power by whose help she thrives is an evil power. . . . The vital ambition of the present civilization of Europe is to have the exclusive possession of the devil. All her armaments and diplomacy are directed upon this one object. But these costly rituals for invocation of the evil spirit lead through a path of prosperity to the brink of cataclysm. The furies of terror, which the West has let loose upon God's world, come back to threaten herself and goad her into . . . more and more frightfulness. . . . To the worship of this devil of politics she sacrifices other countries as victims. She feeds upon their dead flesh and grows fat upon it, so long as the carcasses remain fresh

. . . [later] spreading pollution far and wide and poisoning the vitality of the feeder." (pp. 101-2)

Yet Tagore does not minimize the nobler ideals of the Occident. He writes: "I must not hesitate to acknowledge where Europe is great, for great she is without doubt. We cannot help loving her with all our heart, and paying her the best homage of our admiration—the Europe who in her literature and art is pouring an inexhaustible cascade of beauty and truth fertilizing all countries and all time; the Europe who, with a mind which is titanic in its untiring power, is sweeping the height and the depth of the universe, winning her homage of knowledge from the infinitely great and the infinitely small, applying all the resources of her great intellect and heart in healing the sick and alleviating those miseries of man which up till now we were contented to accept in a spirit of hopeless resignation; the Europe who is making the earth yield more fruit than seemed possible, coaxing and compelling the great forces of nature into man's service. . . . In the heart of Europe runs the purest stream of human love, of love of justice, of spirit of self-sacrifice for higher ideals. The Christian culture of centuries has sunk deep into her life's core. . . . The fountainhead of the water of everlasting life has not run dry in Europe, and from thence she will have her rebirth time after time. . . . Europe is supremely good in her beneficence where her face is turned to all humanity; and Europe is supremely evil in her malefic aspect where her face is turned only upon her own interest." (*Ibid.*, pp. 82-85) "The West could never have reached the eminence she has reached if her strength were merely the strength of the brute or of the machine." "Through the smoke of her cannons and dust of her markets the light of her moral nature has shone bright, and she has brought to us the ideals of ethical freedom whose foundation lies deeper than social conventions and whose province of activity is world-wide. . . . Europe has been teaching us the higher obligations of public good above those of the family and the clan, and the sacredness of law which makes society independent of individual caprice, secures for it continuity of progress, and guarantees justice to all men of all positions in life. Above all things, Europe has held before our minds the banner of liberty, through centuries of martyrdom and achievement—liberty of conscience, liberty of thought and action, liberty in the ideals of art and literature." (*Ibid.*, pp. 108, 110)

DIFFERING POSTULATES THE BASIC ISSUE

No impartial student would claim that any people has lived up to its own ideals. It is much to be deplored that international students not infrequently compare the noble ideals and conduct of their own people with the ignoble aspects of other lands. Occidentals condemn the Orient, and Orientals condemn the Occident, for failure to live up respectively to their own best ideals, declaring that this shows the moral bankruptcy of the people criticized. The truth is that every people needs to confess its sins.

The evidence presented shows that the real debate between Hinduism, Buddhism, Confucianism, and Christianity lies not in the realm of moral ideals, but in the realm of the sanctions or postulates underlying their moral teachings, namely, in their religions and philosophies. To these we turn in later chapters.

CHAPTER VI

THE EAST AND THE WEST CHARACTERIZED BY WRITERS

The Orient charms the Occidental in large measure because it is so different—"mysterious, elusive, puzzling." Differences between it and the Occident abound—differences in clothing and manners, in foods and flavors, in art and architecture, in music and drama. The Oriental face seems strangely inexpressive to Occidentals—"subtle, inscrutable, evasive." Thoughtful men wish to know the reason for all these contrasts. Is there, as some assert, a fundamental difference between the psychic natures of these great branches of the human family?

Our own discussion thus far has dealt in detail with only one characteristic, courtesy. In subsequent chapters we shall discuss many others, but before doing so we are citing the variegated opinions of twenty-one writers, in order to whet the reader's critical faculty and to serve as a foil to our own conclusions. The main points in each citation are italicized.

Meredith Townsend

Although "the thought of Asia is the basis of all European religion" yet "the fusion of the continents has never occurred, and in the author's best judgment will never occur."¹ "The truth is that *the European is essentially secular*, that is, intent on securing objects he can see; and *the Asiatic essentially religious*, that is, intent on obedience to power which he cannot see but can imagine."²

Lafcadio Hearn

"The ordinary traveler can little understand what it means. That all are polite, that nobody quarrels, that everybody smiles, that pain and sorrow remain invisible, that the new police have nothing to do, would seem to prove a morally superior humanity. But for the trained sociologist it would prove something different. . . . He would understand that the outward charm of this life—its softness, its smiling silence as of dreams—signified the rule of the dead. He would recognize that between *those minds and the minds of his*

own epoch no kinship of thought, no community of sentiment, no sympathy whatever could exist . . . that the separating gulf was not to be measured by thousands of leagues, but only by thousands of years . . . that the psychological interval was hopeless as the distance from planet to planet."³

Kakuzo Okakura

"The Himalayas divide, only to accentuate, two mighty civilizations, the Chinese with its communism of Confucius, and the Indian with its individualism of the Vedas. But not even the snowy barriers can interrupt for one moment that broad expanse of love for the Ultimate and Universal, which is the common thought-inheritance of every Asiatic race, enabling them to produce all the great religions of the world, and distinguishing them from those maritime peoples of the Mediterranean and Baltic, who love to dwell on the Particular, and to search out the means, not the end, of life."⁴ It is "of supreme value to show Asia . . . not as the congeries of geographical fragments that we imagined, but as a united living organism, each part dependent on all the others, the whole breathing a single complex life,"⁵

Henry Clarke Warren

"A large part of the pleasures that I have experienced in the study of Buddhism has arisen from the strangeness of what I may call the intellectual landscape. All the ideas, the modes of argument, even the postulates assumed and not argued about, have always seemed so strange, so different from anything to which I have been accustomed, that I felt all the time as though walking in fairyland."⁶

Sir Charles Eliot

"Hindus have a very weak historical sense. In this they are not wholly wrong, for Europeans undoubtedly exaggerate the historical treatment of thought and art. . . . Hindus want to know whether doctrines and speculations are true. . . . They care little for the date, authorship, unity, and textual accuracy of the Bhagavadgita. . . . The Hindus are also indifferent to the past because they do not recognize that the history of the world, the whole cosmic process, has meaning or value. In most departments of Indian thought . . . the conception of telos or purpose is absent. . . . For Hindus the world is endless repetition, not a progress toward an end. . . . Sankara says boldly that no motive can be attributed to God. . . . Such views are distasteful to Europeans. Our vanity impels us to invent explanations for the Universe which make our own

*existence important and significant. . . . In India the passionless sage is still in popular esteem superior to warriors, statesmen, and scientists."*⁷

Grover Clark

The fundamental differences between Western and Chinese civilizations "appear more revealingly in the emotional, as contrasted with the purely intellectual aspects of living. . . . It is extremely difficult for either a Chinese or a Westerner to feel himself emotionally into the place of the other."⁸

James J. Jarvis

"The two chief branches of the human family are the Aryan and the Turanian, . . . *The Aryan branch*, whose latest family achievement is the unaesthetic, restless American people, *has been remarkable for irrepressible action and experiment*, intense individualism, rivalry, versatility, conceit, discontent, invention, enterprise, *love of excitement and extreme sensations*, contempt of peril and death, frequent rebound of ideas and psychological revolutions—protests of the soul against the tyranny of matter.

"The Turanian races . . . have shown themselves *reserved, conservative, custom-abiding, stubborn in policy, identifying their ideas closely with the past*, their ancestors . . . and religions . . . deeply imbued with the consciousness of another life, mystical more than speculative, strenuous to conserve their isolations and their antique institutions."⁹

Inazo Nitobe

"*Europe must understand where Asia can feel*. Western intellect is cogitative and seeks the reason why; Eastern intellect is cognitative and comprehends the what and the how of things. . . . Thoughts, concepts, understanding, logic, science, philosophy form the prominent weapons of the Western intellect; direct perception, feeling, sentiment, intuition, religion are the outstanding instruments of the Oriental spirit." "The ideal of the European King is justice; that of the Asiatic, mercy."¹⁰

Sarvepalli Radhakrishnan

"*The Western mind is rationalistic and ethical, positivist and practical, while the Eastern mind is more inclined to inward life and intuitive thinking.*"¹¹ "Vigorous life and active service appeal to the West. . . . The free power of the self and the organized will of the corporate community are the great upbuilding

forces. . . . Religion in the East is the cultivation of the interior life . . . in solitude and isolation on mountain tops and in monasteries."¹²

"For the whole Western tradition, man is essentially a rational being, one who can think logically. . . . Hindu thinkers as a class hold with great conviction that we possess a power more interior than intellect by which we become aware of the real in its intimate individuality, and not merely in its superficial or discernible aspects. For Hindus a system of philosophy is an insight. They believe that the mind can be freed by gradual training from the influences of speculative intellect as well as past impressions, and that it can unite itself with the object whose nature is then fully manifested."¹³

Emil Lederer

(Summarized) The most fundamental contrast between the East and the West lies in the thoroughly conventionalized and *static character of the life of the Orient and the relatively free and dynamic character of that of the Occident*. The East is an expression of contemplation and aestheticism immersed in mythological illusions, the West, of onrushing, unreflective activism and rationalistic realism.

In the East the proper form of *conduct and the way to do things* in countless details are set for every individual by the social rank of the family into which he is born. Life is thus endlessly stilted, complicated, artificial.

The West, on the contrary, although not without its conventions and traditional customs, regards the structure of the state and the social order as man-made, and therefore as subject to reform and renovation. Occidentals dream utopias, strive for utopias, and easily resort to violent revolutions.

The East as a whole, therefore, is now facing a problem—how to reconcile and combine the diverse principles of the East and the West; *how to put the new wine of free, energetic, creative, and homo-centric democracy into the old wine-skins of static, conventionalized, authoritarian, and cosmo-centric autocracy*.

"The Japanese hide their inner feelings; they do not proceed directly to a thing; they go to extremes to avoid conflicts; they are averse to making decisive statements . . . Whenever difficult decisions are to be made, or whenever negotiations might lead to altercations, the Japanese prefers to employ a representative who will look after his interests."¹⁴

Masaharu Anesaki

The fundamental difference between the cultures of the East and the West lies in the dualistic trend of the Western mind in contrast to the monistic

trend of the Oriental mind. "The conquest of nature . . . would be impossible unless a sharp distinction, or rather opposition, is drawn between nature and man. The development of individuality presupposes the contrast of 'me' and 'you,' of ego and non-ego, in which the distinction is emphasized, instead of the connection of affinity." Professor Anesaki finds other instances of this Occidental dualistic trend in the conceptions of "duty and right," "reason and faith," "intellect and emotion," "thought and act," "natural and miraculous," "sin and salvation," "Creator and creatures." He finds the underlying monistic conception of "advaita (non-duality), the basic unity of all existences," in Buddhism and Taoism, and also essentially in Confucianism. "The important point in this consideration is that this idea of oneness is not a mere metaphysical speculation but an all-pervading sentiment of the people, a vital background of life, which is best seen in the sentiment of nature among these Asiatic peoples. Not that they are ignorant of the distinction between nature and man, but that *a sense of affinity with nature pervades their life*. . . . Looking back we see that the stagnancy of Asiatic peoples was largely due to the *lack of the spirit of adventure, which meant self-contentedness in being immersed in the sense of continuity*."¹⁵

The East lives in a mental, moral, and religious atmosphere permeated with myths, confidently believed, while the West lives in an atmosphere of science, capitalism, and industrialism, which are materialistic. The East makes no such sharp distinction between human and divine, Creator and created, as does the West. It is moved rather by "a profound feeling of the unity, the monism, of cosmic life, the continuity of the flux of existence which flows through the gods, men, and every being. . . . It [the East] applies quite freely to almost every being the concept of 'true God and true man.'"¹⁶

Maurice Parmelee

"The West emphasizes action, work, and accomplishment. The East, meditation and contemplation. The West is intensely interested in the present mundane existence. The East yearns after a nirvana of non-existence. The West is principally concerned with the relative. *The East is preoccupied with the idea of the absolute. The West deals with the particular; the East with the ultimate and the universal. The West is turning more and more to science for guidance. The East still clings to religion and metaphysics.* The West is endeavoring to control nature. The East resigns itself to natural forces. Western control of nature dissipates fear of natural forces through science, invention, and industry, which are rapidly supplanting magic and religion. The East deadens this fear by

means of resignation, inaction, and anticipated personal extinction through mergence with the infinite. *The West recognizes no past existence, and pays less and less attention to the future one in which it professes to believe. The East believes in a past existence and anticipates a series of future ones.*

"The East tends to regard the world of phenomena as illusory, and confuses the natural with the supernatural, even though it recognizes the distinction between them. The West distinguishes sharply between the two, when it recognizes the supernatural at all, and considers this world as very real. The East is still swayed by a static philosophy of changelessness and fixity. The West is dominated by a dynamic, pragmatic, instrumental philosophy of change. *The East believes in a periodic law of cyclism, of eternal rhythm, which makes it fatalistic. The West is enamored with the idea of evolution and progress toward some goal, whatever it may be, which makes it self-confident and hopeful. . . . The East preaches a gospel of renunciation; the West one of fulfillment. The East is prepossessed with the divine; the West with the human.* These categorical generalizations, which, like every summary statement, are only partially true, apply most of all to India."¹⁷

P. C. Mozoomdar

"*In the West, you observe, watch, and act. In the East we contemplate and commune, and suffer ourselves to be carried away by the spirit of the universe. In the West you wrest from nature her secrets, you conquer her, she makes you wealthy and prosperous, you look upon her as your slave, and sometimes fail to realize her sacredness. In the East nature is our eternal sanctuary, the soul is our everlasting temple, and the sacredness of God's creation is only next to the sacredness of God himself. In the West you love equality, you respect man, you seek justice. In the East love is the fulfillment of the law, we have hero worship, we behold God in humanity. In the West you establish the moral law, you insist upon propriety of conduct, you are governed by public opinion. In the East we aspire, perhaps vainly aspire, after absolute self-conquest, and the holiness which makes God its model. In the West you work incessantly, and your work is your worship. In the East we meditate and worship for long hours, and worship is our work.*"¹⁸

Hu Shih

"The difference between the Eastern and the Western civilizations is primarily a difference in the tools used. . . . *Oriental civilization is built primarily on human labor as the source of power, whereas the modern civilization of the West is*

*built on the basis of the power of machinery. . . . Each man and woman and child in America has from twenty-five to thirty mechanical slaves, while it is estimated that each man, woman, and child in China has but three quarters of one mechanical slave."*¹⁹

"What spirituality is there in the old beggar-woman who died mumbling 'Namu Amita Buddha'? Do we earnestly think it moral or spiritual to inculcate in that beggar-woman a false belief which shall so hypnotize her as to make her willingly live and die in such dire condition, where she ought not to have been had she been born in a different civilization?"²⁰

"Modern technology is highly spiritual because it seeks, through human ingenuity and intelligence, to relieve human energy from unnecessary hardships of life and provide for it the necessary conditions for the enjoyment of life. . . . The relief of suffering and hardship is itself spiritual."²¹

*"That civilization which makes the fullest possible use of human ingenuity and intelligence in search of truth in order to control nature and transform matter for the service of mankind, to liberate the human spirit from ignorance, superstition, and slavery to the forces of nature, and to reform the social and political institutions for the benefit of the greatest number, such a civilization is highly idealistic and spiritual."*²²

K. M. Panikkar

*"The claim that India is spiritual and that Europe is materialistic seems to be totally unsustainable. . . . The spiritual life of India in practice is no more than a degraded and meaningless affectation of religiosity, a mere adherence to forms the meaning of which is utterly lost to the many. Any serious study of European life would convince the enquirer that side by side with the grossest materialism, with the brazen worship of mammon—which is by no means less prevalent in India—there exists in Europe a spirit of disciplined service, a desire for the well-being of mankind as such, a deep sensitiveness to suffering and misery born of profound humanism which constitute a unique translation of the religion of the spirit in practical life."*²³

William E. Hocking

"The Orient is more consciously philosophical than the West. That is to say, it is usual in Oriental countries that life is governed by conscious reference to general principles of philosophy and religion. These general principles find their way more naturally into conversation. To many a Western mind this is an oddity. It seems to the hard-headed realist that the Oriental mind is very

much engaged with unrealities. In this point it is clearly the realist who is naïve." "The very fact that the Orient has *different modes of intuition*—which is sometimes put in the misleading form that there is a gulf between the mentalities of the East and the West—is the fact which makes their contributions to philosophy so important to us and ours to them."²⁴

Cheng Che-yu

"The two cultures are different in kind but similar in degree. It is like two branches of the same tree, but not the steps of a ladder; the starting point of Oriental thought emphasized the study of the humanities instead of the natural sciences. . . . *In the East man loves to dwell on the Abstract Universal and lives for the sake of life. . . . In the West man loves to dwell on the Concrete Particular and lives for the means of living.*" "Occidental civilization emphasizes rationality, Chinese civilization emphasizes intuition, and Indian civilization emphasizes sensation." "Western evaluation of life belongs to optimism; Indian to pessimism; and Chinese to meliorism."

Occidental civilization may be called the "civilization of induction," Oriental, the "civilization of deduction." "*To minimize individual desire is the means of life of the Orient, and to satisfy individual desire is that of the Occident.* Orientals like to be tranquil and natural; they seem to enjoy those things which are commonplace." "Orientals look inward, so life and time are emphasized, while Occidentals look outward, so substance and space are emphasized."²⁵

Rabindranath Tagore

"The West, where vigor of life receives its fullest support from Nature and *the excess of energy finds its delight in ceaseless activities. . . . We, on the other hand, of the tropical East, who have no surplus of physical energy inevitably overflowing in outer activities, also have our own ideal given to us. Our course is not so much through the constant readiness to fight in the battle of the good and evil, as through the inner concentration of mind, through pacifying the turbulence of desire, to reach that serenity of the infinite in our being which leads to the harmony in the all. The inner world, in which we would dwell, [may] become a world of incoherent dreams.*"²⁶

René Guénon

"*The civilization of the modern West appears in history as a veritable anomaly . . . this civilization is the only one which has developed along purely material lines, and this monstrous development, whose beginning coincides with the*

so-called Renaissance, has been accompanied . . . by a corresponding intellectual regress. . . . *The Orientals*, when they are faced with Western science . . . have scarcely any difficulty in penetrating and understanding its special branches, because they *are used to far wider and deeper speculations, and he that can do the greater can do the less.*" "What the Westerners call civilization the others would call barbarity. . . . Without preaching 'liberty' they [Easterners] let others think as they will"²⁷

Hermann Keyserling

The comparative psychic traits of East and West noted by Count Keyserling in *The Travel Diary of a Philosopher* may be conveniently listed in parallel columns.

EAST	WEST	EAST	WEST
Contemplative	Active	Weak	Strong
Placid	Restless	Passive	Aggressive
Gentle	Rough	Negative	Positive
Courteous	Sincere	Feminine	Masculine
Patient	Impatient	Submissive	Masterful
Quietistic	Bustling	Onlookers	Participators
Thinkers	Doers	Mystical	Realistic
Introspective	Objective	Apathetic	Ambitious
Conservative	Progressive	Traditional	Liberal
Communalistic	Individualistic	Drifters	Purposeful
Imitative	Initiative	Profound	Superficial
Philosophical	Practical	Mythological	Scientific
Religious	Ethical	Pessimistic	Optimistic
Heteronomous	Autonomous	Authoritarian	Self-determinative

Lin Yutang

The Chinese temper is, on the whole, humanistic, non-religious, and mystical. It does not have a philosophy like that of Descartes or Kant, a logically built and cogently reasoned philosophy of knowledge or of reality or of metaphysics. China had to import systematic metaphysics from India. China's peculiar contribution to philosophy is distrust of systematic philosophy. Confucianism concentrates on certain human values and excludes both physics and metaphysics. "*The difference between China and the modern world that we call Western is that in the West children believe in fairies while in China the adults do so.*" Consequently Chinese literature abounds in tales of ghosts, goblins, fox spirits, and double personalities."

The West is suffering from the modern scientific Fact-Cult, which believes that

the gathering and systematic presentation of data confer upon the scientist a Godlike wisdom, that if you put all the facts into the machine, you automatically draw out the correct, infallible answer, and the world will be saved. *The Chinese believe that there is no air-tight system on earth and never has been.* Such system does not exist except in the minds of deluded logical dunderheads.²⁸

FINDINGS OF HAWAII CONFERENCE OF EASTERN AND WESTERN PHILOSOPHERS

"There were at least five attitudes noted by the Conference as characteristic of most of the great Asiatic systems and different from those of the West."²⁹

1. In regard to conceptions of *Ultimate Reality*, Oriental philosophies "tend to agree" that it *transcends any specific qualities and characteristics, whereas Occidental philosophy generally conceives it as having "specific, definite, clear-cut" characteristics*, thinking of it as "God," or "Matter," or "Spirit," or "Energy," or "Mind," or "Person." "The Oriental attitude may be said to be fundamentally different from that of the Occident."

2. "In the Orient, in nearly every one of the great systems, the *Individual* is relatively unimportant, and in no system does the individual possess eternal or ultimate reality in the form of immortality of the individual as such. In the West, on the other hand, he is accepted as real and significant, practically throughout the history of Western philosophy."³⁰

3. "*Wisdom in the West takes the form of specific knowledge of the exact and definite nature of Reality—to know what it is. In the East, on the other hand, . . . to have wisdom or to be 'enlightened' means that one knows that Reality is beyond all description*"—that it transcends all human thought, is absolutely "indeterminate" (called by Buddhism the "Void," the "Suchness," the "Thusness"). This Oriental attitude also is pronounced "fundamentally different from that of the West."³¹

4. The Orient "*agrees almost universally in recognizing intuition as the chief means of reaching the Truth. . . . Since logic is relegated to a decidedly secondary position, and since the method of scientific procedure is all but omitted entirely in the Oriental philosophical set-up . . . the method of Oriental philosophy was found to be quite different from that which is accepted as primary, if not essential, in all philosophical speculation in the West.*"³²

5. "It is impossible to speak of the philosophy of life of the Orient in general." The ethical attitudes of the East and the West cannot be compared

by any general descriptions. "*There is only partial validity*" in the Western belief that *Oriental philosophy of life is "negative," or "passive."* However, "*the idea of moderation predominates, with renunciation also important.*"³³

A SUMMARIZING STATEMENT

The authors quoted in the preceding pages show, on the whole, general agreement on the main characteristics of Occidental and Oriental temperaments and cultures. One weakness in most of the characterizations is that they do not differentiate between the intelligentsia and the mass of the people. Yet, notwithstanding class differences, the entire population in each area is permeated by certain common conceptions. The following summary presents two composite pictures drawn from the views cited.

Westerners, as a whole, they hold, are aggressive, ambitious, practical, objective, and predominantly extrovertive. In them, will holds a pre-eminent place. They are explorers, inventors. They are self-conscious, purposive, individualistic, optimistic, and ever looking toward the future. They commonly measure success in terms of the degree of mastery of the material world, rather than by the quality of personal life. They stress the reason, and prize clarity and logic, disparaging emotionalism, sentimentalism, and mysticism. They exalt scientific, demonstrable knowledge, historical accuracy, exactness in thought and deed, repudiating myths and superstitions. They are interested in the outer world of time and space. They prize the verities of the inner life in proportion as these contribute to practical success in the outer world.

Because of these characteristics Occidentals are today exploiting the entire world. They are extending their dominion into the depths of earth and ocean, and into the stratosphere. And they are dreaming of visiting the moon, exchanging messages with the men of Mars, if there are men on Mars, and of utilizing directly the incalculable energy of the sun, or indirectly, by nuclear fission.

Easterners manifest a complementary set of characteristics. They are quiet, philosophically and religiously minded, and predominantly introvertive. Their primary concern is with Reality, with Being, as they discover it in their inner selves, rather than with its manifestations in transient phenomena. They seek personal mastery rather than mastery of the outer world. Their habitual gaze is inward; it is concerned with search for the permanent, the eternal, the Is, rather than with the ever-changing processes of the world, the everlasting Becoming. Orientals are relatively emotional, sentimental, imagi-

native, poetical, artistic. They find their satisfactions in feeling their oneness with Nature, with the cosmos. Orientals are daily conscious of their close dependence on the unseen world of spirits, demons, ancestors, deities.

In the realm of philosophy and metaphysics, Occidentals are predominately monotheistic, the Absolute being personality plus; Orientals are monistic, the Absolute being non-personal and not even pantheistic. The former have relied on revelation for their knowledge of Deity, while the latter have relied on meditation and intuition for their apprehension of the undifferentiated Ultimate Reality. Occidentals stress the reality and importance of the phenomenal world, while Orientals stress its relative unreality and unimportance. For Occidentals the "good life" is fullness of experience and social life, whereas for Orientals it is self-mastery, superiority to and indifference toward the ephemeral world of society and things, and achievement of mystic union with Absolute Being. The first is positive, the second negative. The one signifies effort, conquest, and achievement; the other renunciation, inactivity, submission.

From the standpoint of Occidentals, Orientals as a rule seem feminine, lacking in will-power, without great ambition, submissive, patient, conservative, hidebound; while from the standpoint of Orientals, Occidentals seem masculine, self-willed, impatient, ruthless, tyrannical, grasping, lacking in human sympathy, in politeness, in filial piety, in the spirit of reverence for superiors, and in religious devotion. Orientals feel that Occidentals put too much reliance on reason and mere logic; while Occidentals feel that Orientals rely excessively on personal impressions, intuitions, and unchecked mystical insights; that their culture cultivates dreamers and their philosophy depends upon vague abstractions.³⁴ To Orientals the West seems superficial, utilitarian, mechanistic; to Occidentals the East seems visionary, superstitious, inefficient. Orientals feel that Occidental culture begets prosaic, unimaginative literalism while its philosophy is dominated by cold, crushing logic.

These contrasts have been purposely drawn in black and white, without the grays and pastels, because our aim has been to give a picture of the *main psychological trends* of the East and the West.

The inclusion under a single term of such diverse peoples as the Indians, the Chinese, and the Japanese is justified by the unquestionable fact that the influence of India upon all these peoples was profound. "China and Japan," says Professor H. Kraemer, "through Buddhism have been deeply influenced and moulded by Indian thought and religion. The amount of enrichment in philosophical thinking, in religious quest, in psychological penetration, in

art, that these two great cultures have derived from their being impregnated by Buddhism in the cardinal Indian motives of life, is simply incalculable.”³⁵

Occupied century after century with the heavy toil of rice-raising under the same monotonous heat and humidity, these several Oriental peoples underwent a common experience which helped create a similarity in mode of life and in temperament and attitude toward nature. Their common religious concepts were no doubt the basic reason for their cultural similarities, but perhaps the similarities of climate and labor made them all susceptible to the same religion. The basic agriculture of the West, as we saw in Chapter I, is that of wheat and kindred cereals, a type of agriculture quite different from that of rice. From the standpoint, accordingly, of the types of their respective basic agricultures, we are justified in regarding the East and the West as distinct cultural unities.

CHAPTER VII

CULTURAL CONTRASTS

In the light of preceding chapters we may now pass on to a more detailed study of certain fundamental characteristics of the East and the West. In so doing, we shall touch in a popular way upon topics which will be critically presented in later chapters.

THINKING AND KNOWING FOR OCCIDENTALS

Speaking now of thinking in the sense of sustained mental attention, it may be justly said that such thinking, by Occidentals, proceeds along logical lines. Its most characteristic form is scientific induction based upon concentrated attention on the raw materials provided by the senses for the mind, which applies rational principles to these raw materials to bring them into a more or less orderly, self-consistent, verifiable whole. Occidental thinking, in the large, is the effort to make a coherent and verifiable "world-construct," and to impose man's will on nature and society.

Occidentals experiment, criticize, frame hypotheses and definitions. They advance from idea to idea, from hypothesis to hypothesis, from conclusion to conclusion, deducing, differentiating, integrating, proceeding from particulars to general concepts. They know all the time, if they are careful thinkers, that abstractions exist only in the mind of the thinker.

THINKING AND KNOWING FOR ORIENTALS

For Orientals, the most characteristic form of sustained mental attention is but little concerned with logic or with induction from observed phenomena. It is concerned, rather, with meditative introspection and contemplation. It is not a process for attaining accurate knowledge of the concrete world. It is rather that repose of the personality in which it *feels* it is grasping the inner significance of the object of contemplation. The sense of rapport with the object of contemplation grows ever stronger. Orientals claim that by this

process metaphysical truth is perceived with the same clarity and certainty as the world of things is perceived by the eye, and the world of concepts by the reason.

Such contemplation is not for the purpose of action. It is rather for the purpose of gaining satisfaction in knowing and appreciating the deeper truths of existence. It is a form of pleasure. The knowledge it provides is not of concrete reality, but of one's own deeper states of consciousness.

Through the centuries, Orientals have looked upon workaday knowledge not only as inferior to that gained by introspective contemplation, but as being not true knowledge, but illusion. Consequently, Oriental knowledge of the natural world suffered "arrested development" and has stood still for some two millennia. But since numbers of brilliant Orientals have had contact with the extrovertive Occident, and especially with natural science, their former scorn of objective observation has given way.

DIFFICULTIES IN MUTUAL UNDERSTANDING

If the differences between Oriental and Occidental thinking have been correctly stated, it follows that the philosophies and religions of the East and the West *must* be incongruous, incommensurable. They move by different methods and reach different results. Although the same terms may be used, their real meanings are nevertheless quite different. It is questionable if an Oriental work on religion or philosophy can be accurately translated into an Occidental language.

By using the English language in translation, Occidental and Christian conceptions are inevitably imported into the allegedly Oriental thought. A Hindu talking in English to an Occidental about Hinduism unintentionally injects ideas that are fundamentally Occidental, because the English language is saturated with distinctively Western concepts and is incapable of conveying some Hindu concepts. The Westerner, on hearing the English words, naturally thinks the English meanings.

DIVERSE CIVILIZATIONAL TRENDS

The civilizations and cultures of the West and the East, accordingly, are characterized by two distinct trends. The one is scientific, intellectualistic, aggressive; the other, mythological, emotional, artistic. The one emphasizes power, the other appreciation. The one inspires its people with the spirit of

domination, of rivalry, of joy in achievement, and of hope for endless progress in exploiting the resources of nature. The other turns away from the outer world, finding satisfaction in the inner life and in realizing the essential oneness binding all things into the grand unity in which the one is all and the all are one.

The one is tolerant of all beliefs from pantheism to gross polytheism, superstitious magic, and blank atheism, accepting every statement as true, rejecting nothing. The other is intolerant, discriminating sharply between truth and falsehood, right and wrong, vigorously seeking truth and as vigorously condemning error. The one cultivates the spirit of "indifferentism"¹ and a philosophy of inactivity; the other believes that differences are important and that activity is essential, alike to practical success and to perception of truth.

The satisfactions of the one are found in creative activity, in the feeling of personal significance and worth. The satisfactions of the other are found in the attainment of inner peace of mind, in escape from struggle, in the feeling of superiority to the evanescent, in the sense of oneness with Ultimate Reality. The one, through its scientists, rejoices in mastering nature, and, through its social and religious workers, in bringing in the kingdom of righteousness and love. The other finds peace in submission to the universal cosmic order—the Eternal Norm.

THE QUESTION OF PROFOUNDNESS

We note in the next place that a culture whose primary interest lies in inner development, in expanding the powers of the soul, in appreciating the significance of Being, seems to be more profound than does a culture which is primarily interested in phenomena and which promotes restless activity. It certainly seems more profound to be interested in the universal and the changeless than in the particular and the changing. The peoples of the former culture would seem to be deep and steady, those of the latter, shallow and fickle.

It is therefore not strange that many Orientals regard Occidental civilization as superficial and hectic, intent on producing conveniences but not interested in knowing how to live deeply. They extol their own civilization as teaching men how to live spiritually and to cultivate indifference to externals. They hold that Orientals know that the true satisfactions of life cannot come from the abundance of things possessed, but only from appreciations of the world of the spirit. And not a few Occidentals assert the superiority of Orien-

tal culture. Orientals *live*, while Occidentals are *getting ready* to live, they say.

This contrast may seem at first glance to be true, but appearances may be deceitful. The eagerness of men, in the East as well as the West, to possess the conveniences and tools of Occidental civilization suggests that these conveniences do add something to the richness of life. An inventing, discovering life does enjoy a type of satisfaction impossible to those who only sit and think. The alleged profundity of the East may not be so profound, nor the alleged shallowness of the West be so shallow, as at first appears. The West may be dealing with Reality in a more fruitful way than is the East.

Contemplative Orientals who prize so highly their alleged sense of immediate knowledge of the Absolute, quite overlook one important fact, namely, that *phenomena are concrete manifestations of Ultimate Being even though they are transient*. They are, therefore, realities. Those who deal with phenomena in the visible world are truly dealing with one aspect of reality, whereas the introspective philosophers may be dealing with illusions. The introspective thinker does not know, for instance, the laws of hydrostatics, nor the way atoms unite to form chemical substances. Physicists, astronomers, chemists, engineers, and all doers are, in fact, dealing with more actual realities than are yogis, ascetics, and mystics, who retire into the recesses of their souls and claim to come into immediate contact with the Absolute.

Of course, those Occidentals whose minds are wholly preoccupied with things and events and who never stop to think what all these phenomena signify, and what their relations are to the totality of being, are indeed shallow. There are many such individuals in the West, but there are also many critical-minded Occidentals, who represent the dominant Occidental approach to the world. Their thinking is not based on unchecked, naïve guesses and intuitions, but is more or less guided by what they *know* of the phenomenal world.

THE EVANESCENCE OF HUMAN LIFE

Emphasis on the evanescence of human life is characteristic of Buddhist and, indeed, all Oriental thought. It is an integral element of Oriental pessimism. "All is transient and empty of abiding worth," declared Sakyamuni. A stanza in the Prajna Paramita Sutra (second century A.D.) translated by Professor Kenneth Saunders reads:

Thus shall ye think of all this fleeting world:
 A star at dawn, a bubble on a stream,
 A flash of lightning on a summer cloud,
 A flickering lamp, a phantom and a dream.²

The last words of the Buddha were, according to tradition: "Now, O monks, I take my leave of you. All things are composite and all are transient; work with diligence for the goal of freedom."³

"This feeling of the evanescence of life," writes Dr. Lin Yutang, "this touch of sadness, overtakes the Chinese poet and scholar always at the moment of his greatest feasting and merrymaking, a sadness that is expressed in the regret that 'the moon cannot always be so round and the flowers cannot forever look so fine.' . . . This feeling of our finite experience is one of the finest things that many Westerners have missed. . . . The distinction between Christianity and paganism is largely arbitrary" and depends, says Dr. Lin, on the Western belief in "the continued existence of the soul after death . . . Those who do not [have this belief] are also caught with this feeling of the infinite sadness and evanescence of life. . . . The Chinese idea is that life is essentially a dream, or a tragicomedy, and we human beings mere puppets in it."⁴

Until Jesus supplied the corrective, the brevity and vanity of life was a common feeling in the Occident also, as reflected in the Old Testament. "Vanity of vanities, saith the Preacher, vanity of vanities; all is vanity."⁵ Psalm 90 eloquently expresses the same sentiment:

"Thou turnest man to destruction, and sayest, return ye children of men. For a thousand years in thy sight are but as yesterday when it is passed, and as a watch in the night. Thou carriest them away as with a flood; they are as a sleep: in the morning they are like grass which groweth up. In the morning it flourisheth and groweth up; in the evening it is cut down, and withereth. . . . So teach us to number our days that we may apply our hearts unto wisdom."

"Man that is born of a woman," says Job, "is of few days and full of trouble. He cometh forth like a flower and is cut down. He fleeth also as a shadow and continueth not."⁶ "All flesh is grass," cried the prophet, "and all the goodness thereof is as the flower of the field. . . . The grass withereth, the flower fadeth, but the word of our God shall stand for ever."⁷

Jesus gave a very different turn to the comparison of men with grass. "Consider the lilies of the field, how they grow; they toil not neither do they spin. And yet I say unto you, that even Solomon in all his glory was not ar-

rayed like one of these. Wherefore, if God doth so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith?"⁸

Christians have not been insensitive to the brevity of human life, but it has been converted into an incentive to redeem the time by action: "Work for the night is coming," reads the hymn. Longfellow's familiar verses express the Western, Christian attitude:

Tell me not, in mournful numbers,
Life is but an empty dream!
For the soul is dead that slumbers
And things are not what they seem.
Life is real! Life is earnest!
And the grave is not its goal;
Dust thou art, to dust returnest,
Was not spoken of the soul.

STATIC AND KINETIC WORLD-VIEWS

Oriental, being reflective rather than active, build their world-construct on a static rather than a kinetic plan. The folly of trying to "hustle the East" was early discovered by Dr. E. Stanley Jones: "Every system of philosophy coming out of real India, not influenced from the outside, ends up with Inactivity as the goal. . . . In Vedantism Brahman is actionless. Brahma is pure being without action in the ultimate Nirvana state. The highest man must be like the highest God, so he too becomes actionless; seated with attention concentrated between his eyebrows, he thinks himself into identification with the passionless, actionless Brahma. Buddhism is the same—Nirvana is literally the state of the 'snuffed-out candle,' so close to annihilation that scholars are still debating whether it is annihilation or not. If it isn't the end of being, it is certainly the end of becoming."⁹

SOME SOCIAL CONSEQUENCES

The Oriental conviction that the ever-changing world of phenomena was mere appearance and without significance had momentous effects on human values, for it consigned all workers to a permanent state of inferiority. In producing food and in all other crafts, workers necessarily gave themselves

to illusory and meaningless things. Their very occupations debarred them from prolonged meditation, which alone was regarded as meaningful.

Independent, self-respecting personalities could not easily develop among the common people. They accepted their own insignificance and acquired an inferiority complex. The only hope held out to them was that in another life they might be born into a higher rank where they too might become significant persons. Likewise, in the West, until Christianity brought a new conception of the value of all persons, the common people were looked down upon. Slavery in Greece and Rome and serfdom in parts of medieval Europe deprived the workers of equality and hope. But Christianity, from the beginning, contained the seeds of universal human equality, and in time public sentiment became Christian enough to banish slavery and serfdom.

The modern industrial system has created social cleavages between workers and employers, but this cleavage has not been based on the theory that workers are dealing with the insignificant and are, therefore, themselves without significance as persons. The idea that manual labor is itself a sign of intrinsic inferiority is not congenial to Occidentals, but is universal throughout the Orient. That a superior person might carry a parcel on the street, or work in his garden or elsewhere, has been banned for centuries in the Orient by the feeling that any kind of manual labor is itself demeaning.¹⁰

"Labor troubles" in the West are, in part, due to the self-respect of laborers and the active desire to advance their social status and their standards of living; in part to their insistence on being treated as "men" and on being given their "rights." Labor troubles in the West and their relative absence in the East are significant of the different convictions and spirit which prevail among workers themselves as well as among the non-laborers in the West and the East respectively.

A CIVILIZATION OF ACTIVISM AND HUMAN RIGHTS

The oft-quoted line "A man's a man for a' that and a' that" is an authentic expression of the Occidental belief in the intrinsic worth of man as man. Burns's poem could hardly have been written by an Oriental.

The Occidental conception of human worth, derived in large measure from Christianity, had much to do with the rise of democracy. This conception was given striking expression in the slogan of the French Revolution, "liberty, equality, fraternity," and also in the American Declaration of Independence: "We hold these truths to be self-evident, —that all men are created equal;

that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness."

Walter Lippmann has characterized Occidental culture as based on that of Greece and Rome, "suffused with the religious teachings of Christianity and progressively enlarged from the beginning of the Middle Ages." Our modern institutions, he declares, were formed by men "who learned to regard themselves as inviolable persons because they were rational and free . . . capable of comprehending the moral order of the universe and their places in this moral order . . . and [with] a personal moral responsibility to perform duties and exercise their corresponding rights. From this conception of law was derived the idea of constitutional government and civil liberty."¹¹

In his analysis of static and dynamic civilizations, Professor Henri Bergson says that, although Plato included the Idea of Man among his transcendental ideas, from which it was but "one step" to the conception of the equal worth of all men, that "step was not taken. It would have meant condemning slavery, giving up the Greek idea that foreigners, being barbarians, could claim no rights. . . . There is nothing to show that any of the great Stoics . . . considered the possibility of . . . [allowing] the idea of . . . universal brotherhood, with its implication of equality of rights and the sanctity of the person, to become operative."¹²

The condition of Oriental workers has for centuries been worse than that of workers in the West, but the Orientals have accepted their dire lot because of their feeling of inferiority and because of their doctrine of Karma. Occidentals, on the contrary, believing in themselves and their rights, have not as a rule been content to cringe and keep still.

"We Westerners are essentially fighters," writes Count Keyserling. "Whereas the Chinaman believes in a predetermined harmony between man and the cosmos, which must be preserved at any price; whereas the Indian . . . withholds himself and does not participate inwardly in the struggle for existence; we stand, by conviction, in the midst of it. We do not trouble ourselves about the whole; we are and we want to be elements and wish to fight our way through as such." "Mere theoretical insight does not influence inner being." "In a world of strife all possibilities are open to everyone."¹³

The culture built on the principles of activism and the reality of the phenomenal world turns out to be better fitted to promote personal development on a wide scale than the culture based on the contrary principles of inactivism and introspection. The latter stagnates in a condition of dull and even debasing mental life for the masses and of impotence on the part

of leaders who face a material world they neither understand nor control.

INDIVIDUALISM, EAST AND WEST

The spirit of individualism in the West opens doors for personal advancement. If a man is naturally forceful, he aspires to rise above the status in which he was born, and he is not inhibited by insuperable barriers. He may see opportunities for serving his family, or town, or country; or he may roam at will to enjoy a more exciting life than would be possible under the conventions of his early environment.

The former Chinese system of appointing mandarins from among the most successful students of Confucian classics came more nearly to putting into practice Plato's ideal of making philosophers the rulers than any other political system. It prevented the rise of a hereditary aristocracy based on mere power or wealth and opened the door of opportunity to youth of even the humblest social rank. But it also riveted on the people generally the feeling of personal inferiority.

Another result of the system was the preservation of the Confucian ideas from century to century, notwithstanding the invasion of Buddhism, which dominated the people for well nigh a millennium. It was the Confucian mind which repeatedly asserted itself in persecuting Buddhism, finally driving it from the dominating position it had achieved. It also made possible the revival of Confucianism in the twelfth century, known as Neo-Confucianism, which has played so important a role in shaping the more intellectual classes. Although Neo-Confucianism was in fact a marked advance on the system of thought embodied in the Confucian classics, it professed simply to be maintaining the ancient doctrines. It therefore supported the ideal of a static culture and thus exalted authoritarianism and repressed individualism.

The pattern of Occidental culture emphasizes both individualism and daring ethical idealism for all its members. It places a premium upon initiative, loyalty to one's conscience, personal responsibility, and reasonable defiance of convention.

The pattern of Oriental culture emphasizes conformity. The non-conformist has a hard time of it. The steady pressure of the social order impels the individual to conform to ancient conventions of courtesy, of loyalty, and of filial piety. The Occidental system cultivates self-expression, the Oriental system self-repression. The Occidental system presses upon the individual

the ideal of personal growth, of variation, of "becoming more mature;" that of the Orient leaves the masses to "perpetual immaturity."

AUTHORITARIANISM AND INDIVIDUALISM IN EDUCATION

In harmony with the Oriental emphasis on authority and the Occidental emphasis on liberty are the outstanding characteristics of their respective systems of education. The pedagogical method of Oriental education has always been memorization of authorized texts or of fixed traditions, while that of the Occident has been on the whole that of impartation of information, understanding of subject matter, and absorption of the spirit of community and national traditions. The Orient develops the mechanical memory, the Occident develops the reason. The one indoctrinates and straitjackets the mind. The other informs, to be sure, but also draws out the child's own ideas and stimulates his critical judgment. The one, through the centuries, has taught obedience to authority,¹⁴ submissive acceptance of established doctrines, suppression of doubts, discouragement of critical investigation, while the other has, by and large, encouraged pupils to think for themselves, to ask questions, and to accept ancient teachings and traditions only if they appear reasonable or can be proved.

The one system promotes formation of a "hard crust of custom," and dependence upon authority, and general docility; whereas the other system tends to beget the inquiring mind, readiness for change, and when necessary, revolt against political and religious despots.

The foregoing sweeping statement needs, of course, to be qualified, for in the West, likewise, authoritarian imposition of official doctrines has had much vogue, especially in Roman Catholic lands, while in the East there has been more or less questioning of ancient teachings and traditions. In China, for instance, important schools of critical thought arose from the fourth to the sixth century, which found much in traditional Confucianism to be discounted and even repudiated. Such movements, however, were naturally limited to intellectuals, and in any case were impotent to modify the traditional method of authoritarian and *memoriter* education. In Japan, also, three native Buddhist sects arose through rejection of orthodox Buddhism. Buddhism was even entirely repudiated by a group of scholars who re-established the teachings of Confucius after centuries of neglect. Still later, another group of scholars reasserted the supremacy of Shinto, which had been submerged

for more than a thousand years. These reforms, however, did not change the educational system.

Systematic education has been on the whole as described above: in the East authoritarian "instruction" based on memory, in the West free "education" based on reason. From the time of Socrates until Roman Catholicism became dominant in Europe, the youth were educated rather than indoctrinated. The Greek educational ideals and methods, moreover, regained new life with the rise of the medieval universities, the Renaissance, and the Protestant Reformation. No small part of the stupendous changes now taking place throughout the Orient is due to the introduction of Occidental education with its cultivation of the reason rather than the memory, seeking to develop the critical intelligence and the self-regulating personality.

INDIVIDUALISM AND MORAL LIFE

A contrast between the East and the West seldom noted by students of their respective characteristics is the Occidental experience of personal self-condemnation for wrongdoing—remorse—followed by renewal of moral life through belief in the re-establishment of right relations with God. This experience frequently occurs in the Occident, wherever the Christian conception of God and man prevails, and seldom if ever occurs in the Orient, wherever animism, polytheism, and impersonalism prevail. When an individual has this experience in vivid form it constitutes the turning point in his life. His entire attitude toward God, fellow men, and society is transformed. His will has been given new energy. In Protestant language he has experienced "conversion." The Protestant experience of conversion and the Roman Catholic experience in connection with the confessional are in essence mystical, but a type of mysticism found chiefly in the Occident. It is not mere feeling but arouses the will to act differently.

This "new life," which is believed to have come from God through Christ, has been experienced by millions of individuals in the West and has produced men and women of commanding social influence, among whom may be mentioned St. Augustine, St. Francis, John Huss, Martin Luther, John Calvin, John Wesley, John Knox, Elizabeth Fry, Florence Nightingale, Charles Finney, Leo Tolstoy, William Booth, Dwight Moody, John R. Mott, Robert E. Speer, Sadhu Sundar Singh, Albert Schweitzer, T. Z. Koo, and Toyohiko Kagawa. One of the main keys to Occidental history has been the creative experiences of these men and women and of millions of less gifted persons.

This type of radical experience is rare in the Orient, for it could not arise in a culture dominated by animism, polytheism, and impersonal monism, nor in a culture which exalts inactivity, represses individualism, stresses authoritarianism, and regards conformity as a primary virtue. No Oriental system holds before the people the idea of a righteous and loving Heavenly Father who supremely desires that they should be his loyal children. Oriental religious affiliation is hereditary in the family and the community: it does not demand, as does Christianity, an act of the individual will.

ORIGIN OF TEMPERAMENTAL TRENDS

Why was it that the spirit of world-and-life negation arose in the Orient, whereas that of the world-and-life affirmation has been the dominant note of Occidentals?

We have already seen in Chapter I that the tropical climate of India naturally induced inactivity, while that of northern lands required a strenuous life. The wants of primitive tropical men for food and shelter were provided with relatively little thought and toil. They did not, therefore, have to deal with nature seriously.

In northern latitudes men *had* to take nature seriously. They *had* to wrest their living from an unresponsive soil and an unfavorable climate. They *had* to think, and know, and calculate, and work with all their brains and brawn.

The tropical climate affords less stimulus than a temperate climate both to the intellect and to the will. Such different conditions of life could not fail to beget different attitudes toward the outer world. Doubt of the significance and reality of transient phenomena could not easily arise in the minds of northerners, but it could easily occur to southerners who merely observed how natural processes come and go in endless profusion and repetition. Their ephemeral character would stand out. It is not strange, therefore, that science should have arisen in the West, for science is the systematic method for taking phenomena seriously.

One might expect that the spirit of world-and-life negation would arise among people whose conditions of life are hard and that the spirit of world-and-life affirmation would prevail where life is easy. The fact, however, is just the reverse, and the reason is not far to seek. For countless millennia man's ancestors had to struggle with hard conditions of life.¹⁵ All his waking hours were filled with energy-requiring activities. Severe conditions, if not too severe, stimulate vitality and give zest to life.

When men migrated into the tropics, found their meagre wants readily supplied, and experienced the languor induced by heat and the reduced vitality due to ease, deficient nutrition, and tropical diseases, the chief sources of zest in living largely vanished. There remained practically nothing important for them to do, nothing requiring careful forethought and strenuous activity. Life became inane. World-and-life negation was natural.

We see these same factors at work today in Occidental life, where ennui arises, not among the working classes, who must exert themselves to earn a living, but among those who live in ease and pleasure-seeking.

The tropical man of thought found himself involved in frustrations. He lost the impulse to clear thinking about the phenomena of life and longed for escape from the dreary round of meaninglessness. This weariness of life was powerfully re-enforced when the dogma of Karma (the cycle of fatalistic moral cause and effect) arose. It added incalculably to the longing for escape.

Such are some of the factors that led the Orient to the spirit of world-and-life negation and the Occident to the spirit of world-and-life affirmation, to underlying pessimism throughout the Orient and underlying optimism throughout the Occident. The wide development of these two temperaments and attitudes had important reflex consequences. World-and-life negation constituted a vicious circle, whereas world-and-life affirmation constituted a beneficial spiral. Hopelessness and lack of interest are the very moods whence spring lack of ambition and indifference to social betterment. Hopefulness, courage, and self-assertion constitute the mainspring of a life of significance, of adventure, of ambition to change self and society. The proverb "Where there's a will there's a way" could hardly have arisen in a culture of contemplation, but is of the essence of a culture of activity.

The truth of these conclusions is confirmed by President John Leighton Stuart of Yenching University (later American Ambassador to China) in these words: "To us of the West, the environment is to be subdued, the secrets of nature mastered, in order to give greater ease and enjoyment to human life. In India, the environment is to be ignored or treated as illusion. Between these extremes is the common sense philosophy of China that the environment is as it is and nothing can be done about it. Man should therefore adjust himself to it, leave it alone, and regulate himself. This has resulted in an admirable capacity for stoical and even grimly cheerful endurance, in a finely disciplined fortitude. But it has also paralyzed creative inquiry and progressive endeavor. This outlook on life, and the absorption of youthful talent in the study of classical moralists with a view to governmental careers, are probably the two

major factors responsible for the arrested development of many centuries."¹⁶

CONTRAST IN EMPHASIS ON ACCURACY

Still another contrast in the cultures of the East and the West calls for attention, the relative emphasis on exactness and truthfulness. The modern scientific observation has come to the support of the ancient maxim that "lying lips are an abomination to the Lord."¹⁷ The Biblical demand for truthfulness was rooted in the conviction that God is righteous and demands righteousness in men. The culture of the West from ancient times, and increasingly as science has arisen, has been shot through with the ideal of truthfulness, sincerity, accuracy. "The Westerner is a fanatic for exactitude,"¹⁸ says Count Keyserling.

The Orient, on the contrary, with its belief that events are without real significance, naturally did not feel that it was important to observe, record, or speak about them accurately. In a culture, moreover, where courtesy had come to be a matter of supreme importance, it was easy to believe that unpleasant truths should be suppressed in the interest of social harmony. Courtesy transcended truthfulness. This social habit developed among people who were primarily contemplators rather than doers.

Not dealing with phenomena in a scientific way, Orientals did not experience the need for exact observations and records. They delighted in storytellers who used the events of the outer world to express their feelings and fancies and to entertain their hearers. This method of dealing with nature and events resulted in elaborate legends and myths. But no one was really deceived, for no one was concerned with facts. The whole system was an emotional approach to the world for the purpose primarily of entertaining the hearers and secondarily of begetting attitudes rather than communicating knowledge. Count Keyserling wrote in his *Diary*:

"Indians know nothing of history, nor have they any organs for historical truth. Mythology and reality are one and the same thing to them. And thus legend is judged as reality and reality transformed to legend; and every time this happens as if it were a matter of course. . . . They believe everything with the same readiness; they accept what is likely just as they accept what is improbable. . . . Hindus do not differentiate strictly between fiction and truth, dream and reality, imagination and reality; and for this reason it is impossible to rely upon their statements. Their science is inaccurate and their observation lacks precision."¹⁹

"A cardinal principle of clear thinking," says Professor Louis P. Thorpe, "is involved in the capacity to discriminate between truth and belief."²⁰ The introvertive Oriental's confident reliance on intuition failed at just this point. He did not discriminate clearly between truth and belief, between nearly right and exactly right. Hence he never advanced far in developing scientific method. On the contrary, the desire for proven facts so keenly felt by extrovertive Occidentals led to emphasis on truth and honesty and to the ultimate development of modern science. Myth and fantasy have been rejected as a basis for faith and conduct.

In this connection one naturally recalls how near Confucius came to foreshadowing scientific method. "The man," he said, "who knows that he knows what he knows, and who knows that he does not know what he does not know—that man I consider a wise man." Nevertheless, neither Confucius nor his followers developed valid techniques for discriminating between truth and belief. Chinese culture, fine as it was in many respects, has been throughout the centuries enmeshed in superstitions and fantastic myths.

Thus the mythological emphasis and the indifference to exactitude of the East in contrast to the scientific attitude of the West are found to be closely connected with the introvertive, contemplative habits of Orientals and the extrovertive, energetic activity of the Occidentals.

THE FUTURE LIFE

No little part of religious life in both the East and the West has been related to their beliefs regarding postmundane life. Ancestor worship, burial of the dead with objects precious to the loved one, embalming of the corpse were all eloquent testimonies to the strength and the character of belief in life after death. The vivid pictures of heaven, and especially of hell, developed alike in the East and the West, arose from a union of ethical convictions with ideas about the future life. But it is a significant fact that the mature convictions arrived at by the great religious leaders of the East and the West are much alike.

The Brahmin²¹ conviction that man's highest bliss and destiny are "union" of man's infinite atman with the Infinite Atman, the Buddhist conviction that attainment of Nirvana is man's supreme goal, and the Christian conviction that Christ brought life and immortality and that in him Christians gain "eternal life" have this element in common: that those who live the noblest, truest life on earth shall in the future life achieve still nobler, truer life; that

life has intrinsic quality and value, rich beyond present human conception. The future is thought of in terms of quality.

To Orientals, the quality of life most highly valued was peace—release from the turmoil, the anxieties, the frustrations and sufferings of this life. They longed for quiet, calm, Nirvana. This is in harmony, as we have seen, with the whole trend of Oriental culture.

To Occidentals, on the contrary, the qualities most highly valued were holiness, justice, mercy, and love, after the Hebrew prophets; and beauty, truth, and goodness, after the Greek sages. These two streams of culture, Hebrew and Greek, coalesced in the Christian religion. According to mature Christian thought, "life eternal" consists in "knowing" the Heavenly Father, the only true God, and Jesus Christ his Son, the human manifestation and revealer of the Father.

"Knowing" God, as mature Christians through the centuries have believed, involves fellowship with him through Christ his Son, entry into his purposes, cooperation with him in his Kingdom-program, and appreciation of his works in nature and history. This, of course, includes the active pursuit of the goodness, truth, and beauty desired by Greeks, and the holiness, justice, mercy, and love prized by Hebrews.

All these aspects of noble living in the world, continued and perfected in the life to come, constitute "life eternal:" it is not mere infinite extension of time, as immature Christians often think. This mature Occidental conception of the essential quality of the future life is also in keeping with the active and extrovertive Occidental temperament.

ULTIMATE REALITY AS PERFECT PERSON OR PURE BEING

This brings us to another contrast between the East and the West. The conception of Ultimate Reality as Perfect Person (cf. Chap. XV) in whom will, reason, and emotion work together in harmonious proportions is the world-concept of peoples who are doers rather than contemplators, while the conception of Ultimate Reality as undifferentiated absolute Being is the world-concept of peoples who are contemplators rather than doers. The first concept has superior practical value, because, as Count Keyserling says, "It solves the riddle of the One and the many. It establishes immediate and intelligible connections between them and gives to every aspect of becoming genuine significance." The Oriental concept, on the contrary, "makes appearance completely hollow."

The Oriental conception pictures the universe as an enormous sphere, so to speak, whose center is a static, impersonal Ultimate, and whose circumference consists of myriads of unaccounted-for transient phenomena seething with constant becoming; whereas the Occidental kinetic conception pictures it as a sphere whose center is Perfect Person, every event in whose circumference is directly related to the Person.

The personal conception, moreover, is practically helpful, since it gives to those who consciously hold it courage and hopefulness, strengthens their will to live the higher life, and spurs them to master the material world.

In the great debate between Oriental and Occidental, conceptions of Ultimate Reality, the spirit of world-and-life-affirmation, the personal world-view, the spirit of doers, may be expected increasingly to prevail among Orientals, because those Orientals who are positive and active must gradually prevail over those who tend to be negative and inactive.

THE QUESTION OF RELIGIOUS TOLERANCE

The tolerance of Oriental religions of every type, from the most superstitious animisms and polytheisms to the most developed forms of pantheism and monism, has often been contrasted with the intolerance and proselyting zeal of Christianity and Islam.²²

There are many religions and sects in India, China, and Japan, yet (excluding Islam as an Occidental faith) they suffer from less enmity and proselytism than is found in the West. One sect is held to be as good as another.²³ None has a monopoly on truth or salvation. That all paths up the mountain lead to the same summit is an ancient Oriental saying. Why worry because a neighbor takes a different path? To hold that all religions lead equally to the mountain-top where all see the same moon, attain the same salvation, is, as Dr. Stanley Jones says, "to practice mental abdication." This is not liberality; it is nonsense. It is another indication that the Orient does not have the scientific temperament. Science does not regard the mythological, the Ptolemaic, and the Copernican systems of astronomy as equally good. It tests all systems and approves those which bring the best practical results. The same principle holds true in religion. By their fruits ye shall know them.

Count Keyserling declares that in India, "for all their god-like tolerance, they are hardly different from the narrow-minded Christians; they are actually often more hostile to innovations than Christians, because they deny all individual value to mental images as such. This attitude prevents the growth

of real science, and accordingly science has always been in a bad way in India, from the days of antiquity; but the same attitude does not assist spiritual progress."²⁴

Oriental religious tolerance²⁵ is rooted in its chronic indifference to the outer world and its low estimate of the value of the individual soul. If the soul is of little or no value why worry about its fate? Or if its fate is unalterably fixed by its Karma, what can one do about it?

Notwithstanding the general correctness of the foregoing statement, it is also true that Hinduism is not in fact as tolerant as it is commonly represented. It is tolerant only in regard to variant *beliefs*, but fiercely intolerant in regard to social and religious customs and caste rules. Other religions and castes may do as they wish, but no Hindu-born individual may disregard the regulations of the faith and caste into which he was born. Said a Hindu judge to Dr. Stanley Jones: "You can believe in anything and be a Hindu—anything from pantheism to atheism—anything, *provided you don't reject the rest*."²⁶

Even the highly developed religions of the Orient are at bottom communal, stressing customs, rites, and traditions, rather than beliefs and doctrines. Their central interest is not in truth but in social conformity.

India's fierce intolerance is exemplified in its ostracism of converts to Christianity. Even Mahatma Gandhi, with all his broadmindedness and his Christ-like spirit, upheld Hindu intolerance. He repudiated the "right of conversion—for that would be dangerous to the Hindu system."²⁷ Hinduism has done its best to hamstring the Christian movement by isolating Christians into a separate caste.

The intolerance and proselyting zeal of Occidental religions, on the other hand, arises from their high estimate of the soul's intrinsic worth, from their serious concern lest it miss the true way of life. Earnest Christian Occidentals cannot rest at ease when they see other persons walking the wrong path. They are impelled to *do* something to save them from danger.

THE INDIVIDUAL SOUL AND GOD

"God and the Soul, the Soul and God—this is the essence of the Christian religion," declared one of Germany's most eminent scholars, Adolf von Harnack. Each soul decides for itself what its relations shall be toward God. What an amazing conception! "It is the stressing of the value of the individual as such which gives its singular character to Occidental religions," declares Count Keyserling. It is to this that most, and at any rate the most important,

differences between Eastern and Western religious life are to be traced."²⁸

After seeing a Mohammedan mosque, a Mohammedan mausoleum, and a Mohammedan funeral, Keyserling writes that he had seldom before been so moved by the "austere greatness of monotheism. It is grand, this conception of man who stands naked and alone and without intermediaries, opposite to his God. . . . It lends unique pathos to the life of the individual. How much more power does confidence in such a God presuppose than the faith of the theosophist. And, conversely, what strength it must give. The fact that it does so is proved in history with a clearness which does not often occur; nowhere have there been stronger characters, nor are there today, than among Mohammedans and Protestants. Radical monotheism points men absolutely to themselves. . . . It makes man absolutely responsible. Thus it is inevitable that his soul become as firm as his nature permits. . . . Monotheism cannot compete with polytheism in psychic variety. But the soul does grow strong. The monotheist possesses, above all, character. He therefore reveres character, whose immutability he postulates as the highest value. . . . Character signifies something ultimate only to such a man. . . . Self-consciousness is concentrated in the person; it signifies something ultimate, insurmountable, for which he will have to answer at the Last Judgment. How weak the most eminent Hindu appears by the side of any Mussulman."²⁹

From this point of view, Count Keyserling is deeply impressed with the essential oneness of the people of the Occident. "Jews, Christians, Mussulmans," he declares, "are brothers. Just as all these three religions historically go back to Moses, so it is one spirit which ultimately animates them from within."³⁰

ACTIVITY IN NORTHERN BUDDHISM AND CHRISTIANITY

The Mahayana conception of the Buddhas and Bodhisattvas is particularly interesting from the point of view of this chapter because of its emphasis on their activities for the salvation of humanity and because of the kind of response required of suppliants for salvation. According to Mahayanist doctrine there are two types of sainthood: Arhats, who, "wandering alone like the rhinoceros," seek their own salvation, and the Bodhisattvas who, dominated by compassion, forego the Nirvana they had almost achieved in order to save suffering humanity. The latter type is regarded as the nobler.

It is significant that the concept of these active Buddhas and Bodhisattvas arose in northwest India among the relatively active people, and that although

Mahayana Buddhism spread over central and eastern Asia, it never made headway in southern India, Ceylon, Burma, or Siam. Mahayana Buddhism embodies the ideal of altruistic activity to a degree not present in Hinayana Buddhism, which is nearer the original teachings of Sakyamuni and stresses self-salvation.

Activity has, of course, no ethical character as mere activity. This depends on its purpose. The purpose ascribed by Mahayanists to the activities of their Buddhas and Bodhisattvas was conceived to be of two varieties: (1) incarnation in a human form in order to enlighten men's minds and enable them to see the truth, and (2) performance of innumerable austerities by which to accumulate stores of "merit" which they could allocate to suppliant who called in faith on them for salvation. The activity of a suppliant consisted in worship of the Savior, repetition of his sacred name, and pilgrimages to the sacred places in gratitude for the "merit" received.

The activities, on the other hand, ascribed by Christians to their Savior-God were conceived as, first of all, that act of self-revelation through the incarnation, crucifixion, and resurrection of the historical Jesus Christ. The purpose of that act was conceived to be the reconciliation of man to God. God's activity was also conceived as the continuing work of the Holy Spirit in the hearts of men, convincing them of sin, leading them to repentance, and guiding and strengthening them to do his will. The activities of the saved were conceived to be repentance and striving for the establishment on earth of God's Kingdom of truth and righteousness, justice, and brotherhood. It is accordingly clear that the activities conceived by the Christian ideal were concerned with motive and conduct, that is, they were ethical; while those conceived by the Mahayanist ideal were either intellectual, for self-salvation, or emotional, for salvation through faith.

CONSERVATISM AND PROGRESSIVISM

The reason why the East is markedly conservative, facing the past, while the West is as markedly progressive, facing the future, should now be clear. These contrasts are due to the predominance of the quietistic, introspective, aesthetic temperament in the Orient and to the predominance of the out-reaching intellect and will in the Occident. A person with a strong will and an active mind is never at rest, never contented. He lives more in the future than in the past. He sees alluring vistas of opportunity which stimulate him to new efforts of creativity or conquest. When the will and intellect are the

dominant elements in a person or a people, activity and change become inevitable.

But the reverse is also true. A person, or people, whose temperament is primarily contemplative and aesthetic, the intellect and the will being subordinated, is relatively contented with the *status quo*. He looks toward the alleged golden age of the past. He is less interested in new ideas than in conforming to the old, and in appreciating the achievements of the past. He does not welcome reforms nor strive to master natural forces. It is not an accident, therefore, that Occidentals rather than Orientals, are discoverers and inventors, nor that the powers of aesthetic appreciation and creation are more widespread in the Orient than in the Occident. The one is the expression of the inquisitive intellect and the active will, the other of appreciative feeling and intuition.

Progress as a general ideal, it is true, came to consciousness in the West only during the last two or three centuries, especially through the theory of evolution. But although Occidental society lived for many centuries under the theory that it was static, it was really making fairly rapid progress because the Occidental temperament has been, for perhaps three millenniums, essentially one in which will and intellect predominate. Now at last the real nature of its mentality has become clear and self-conscious.

Progress in civilization, therefore, consists chiefly in increasing the imposition of man's mind and will on the activities of matter, through deeper understanding of the laws regulating its processes. Man grows inwardly, also, when he creates outwardly by mastering Nature. It is not correct, therefore, to say that in proportion as men advance in civilization they become superficial. Just the opposite. They who do not enter sufficiently into the nature of the world of appearances to impose their will upon it and make it their servant are more superficial than those who do.

Dealing with this contention, Count Keyserling declares that "from the point of view of the active and creative man, Christianity is profounder than Buddhism because its doctrine makes the man of action more profound. God can also be found by striving to bring appearance to the utmost perfection,"³¹ which may be expressed in religious terms by saying that man cooperates with God in establishing his kingdom of the abundant, just, and brotherly life on earth.

NATURE AND NURTURE IN EVOLVING A COSMOPOLITAN CULTURE

A crucial question in the realm of cultural contrasts is this: Must the civilizations and cultures of East and West always remain distinct and, to some degree, mutually unintelligible, or can they enrich one another and produce a new world-culture? We note first that the civilization and culture of each distinct social group (tribe, nation, or even social class) constitute "a large-scale molding-matrix, a gigantic conditioning apparatus," directing the physical and mental development of every child reared in that group. These matrices grow more complex and rigid as the centuries pass. They have been called "patterns" of life, and also the "crust of custom." They determine to an extraordinary extent the habits of every person's outer and inner life. The "conditioning apparatus" consists of four distinct elements: (1) the habitat, (2) the biological heredity, (3) the civilization, and (4) the culture. The interplay of these four elements is so complex and so varied that the limits of the influence of each element cannot be easily discovered or defined. As Professor Arnold Gesell has well said: "They are so complicated and interwoven that there is great danger of oversimplifying the riddle of Nature versus Nurture. Furthermore, there is danger of exaggerating the antithesis."³²

A remarkable study of these elements has been made by Dr. Gesell in *Wolf Child and Human Child*, a study of experiences of Amala and Kamala, two Indian wolf-girls. Although the accuracy of Gesell's account has been questioned, it is at least suggestive. Carried off in infancy by a wolf to its lair, the girls acquired the ways and to some degree the bodily activities, the mode of catching and eating their prey, and even the mentality of wolves. Recaptured when Kamala was apparently eight years old and Amala about two and a half, they were slowly "reconditioned" by loving, patient missionaries, Mr. and Mrs. Singh. Amala died within a year, while Kamala lived to be seventeen. During those nine years she slowly learned to walk upright, to talk, to eat like a human being, to take pride in her clothing, to play with normal children, and in many ways to become a normal person, although she was never able to throw off entirely the traits acquired during the eight years of her wolf-life.

Turning to our comparison of the East and the West we can affirm with confidence that the biological element in the conditioning apparatus—heredity—is fundamentally the same, East and West. Such differences as can be easily observed (skin color, hair texture and color, facial forms, set of eyes, and the like) are due in part to the habitat, and in part to causes still obscure. These

biological differences, however, have little if any significance in the conditioning of mental or moral characteristics. The most important conditioning elements are civilizational and cultural. They determine the language, activities, and attitudes of the growing child and thus the characteristics of his psychic life. It is highly significant for the future of mankind that, without any change of habitat, the civilizational achievements of one people can be largely acquired by any other people. Furthermore, the cultural achievements of one people may powerfully stimulate and even transform the traditional culture of other peoples. It is because of these facts that the evolution of a world-wide, cosmopolitan civilization and culture appears to be not only possible, but probable.

CHAPTER VIII

THE OUTER AND THE INNER WORLD

Consciousness of two very different worlds—the visible world of the senses and the invisible world of the mind—is universal among human beings. From the earliest mammals to *Homo sapiens*, and from him down to our most modern philosophers, both Oriental and Occidental, the distinction between appearance and reality, fact and fiction, between the outer and the inner world, has been steadily growing and the significance of the contrast has gradually become more clear. The whole history of both philosophy and religion is based upon this contrast. These two worlds constitute the warp and woof of man's daily experience,¹ the two poles of his being, totally unlike, yet always together—inseparable as Siamese twins. One's attention is always flitting back and forth between them.

No contrast between the East and the West is more fundamental than that of their differing attitudes toward these two poles of experience. In general the tendency of the East has been to overemphasize the inner world, that of the West to overemphasize the outer world. The Orient tends to be over-subjective, the West overobjective.

SOME CONTRASTS BETWEEN THE INNER AND THE OUTER WORLDS

The outer world is known to man only superficially, as he slowly discovers. He knows its appearance, its surface, what it manifests to him through his sensory nerves, and only so much of it as his sensory nerves respond to. The inner world, on the contrary, he perceives immediately—by turning his attention inward. He knows without the mediation of the senses what he is feeling or thinking or purposing. Other human beings than himself he knows not only outwardly and superficially, but also inwardly and deeply. By means of language, they tell him of their ideas, desires, and purposes.

The only created thing, so far as we know, which discerns both from without and from within is the human being. A man can look at his body, externally, and also at his spirit, internally. "I think, therefore I am," said Des-

cartes. Consciousness of self is one's first certainty. No objective certainty is as certain as one's certainty of himself. All other certainties build on this primary certainty—the self, the ego, the conscious spirit.

Men very early believed that the self belongs to the invisible spirit world; that it possesses a material body which is but a temporary abode or instrument of the soul; and that the soul goes on living after the body has been cast off.

Analyzing these two worlds, we now recognize that the outer world is the world of space and time, the stage of history and events, the home of birth, growth, disease, old age, and death. It is constantly changing. The inner world is spaceless, without dimensions. It is the home of persons, myself and other selves, who have ideas, feelings, and purposes; who reveal good and bad characters, friendship and enmity, loyalty and treachery, love and hate, mercy and cruelty, justice and injustice; who develop general knowledge of the external world and innumerable generalized conceptions. None of these realities can be measured by any spatial yardstick. While one is aware of the ceaseless stream of ideas, desires, hopes, and fears going on within his spirit, yet one's mind is also the home of the noble and axiomatic conceptions of the changeless, the perfect, which so powerfully gripped the mind of Plato, and, throughout the centuries, of all idealistic philosophers.² All the noble and ignoble aspects of human life develop in the inner world of the spirit. The self unites all the variety and succession of its multitudinous ideas and feelings. But for the unity of the self, the outer world would exist as a mere succession of separate events.

Corresponding to the two worlds are two distinct kinds of knowledge—one, the physical sciences, dependent on the sensory nerves. These sciences study the objective world, measure and classify its innumerable phenomena, and reduce them to order. The other kind of knowledge, the non-physical sciences—psychology, ethics, theology, metaphysics—studies the inner world of the spirit. The physical sciences are descriptive, strictly objective; the non-physical sciences are both descriptive and interpretive; they seek not only to know the facts, but to grasp their meaning and value.

DESCARTES'S DISASTROUS ASSUMPTION

In *Nature, Man, and God* Archbishop William Temple has strongly stressed the calamitous misstep of philosophy when Descartes (died 1650) defined matter and mind as two wholly distinct, incommensurable substances. That assumption created the puzzling problems of epistemology with which

Hume, Kant, Hegel, and the rest wrestled. Dr. Temple calls that "the most disastrous moment in the history of Europe."³ It naturally led to the extreme individualism so characteristic of the Occident for the past three centuries. It stressed the absolute right of "private judgment," as though each individual were inherently capable of judging rightly about every question that might come to him. It split the church into the Roman Catholic and Protestant sects. It undergirded the revolt against authority in politics as well as in religion and had much to do with the wide acceptance of materialism.

But many thinkers in the West have realized Descartes's mistake and the evils of radical individualism and are moving toward a more rational conception of mind and matter, of the individual and society. Important movements are under way in philosophy and religion, and especially in science. The foundations of crass materialism have been undermined. A new era in human thought has started. And this new era is certain to have significant bearing on the relations and mutual understanding of the East and the West.

EXTROVERTS AND INTROVERTS

A dominating interest in the outer world characterizes an extrovert. A primary interest and attention on self and the inner spirit characterizes the introvert. Children and primitive peoples are generally extroverts.⁴

"Although the introvert," says Professor Virginia Case, "seems temperamentally thoughtful . . . he is no more thoughtful in an intellectual sense than an extravert. Introverts and extraverts think more or less, but from different *a priori* premises and toward different goals, for the reason that the extravert finds himself in the world while the introvert finds the world in himself."⁵

Although Professor William James did not use the terms extrovert and introvert, yet he clearly distinguished between the two types, naming them "tough-minded" and "tender-minded." These diverse temperaments, he said, lie unrecognized behind the various schools of philosophy.⁶

EXTROVERSION AND THE RISE OF SCIENCE

Occidentals, being predominantly extrovertive, have given major attention to the objective world, while Orientals, being relatively introvertive, have been more interested in the world of the spirit. This suggests an important reason why modern experimental science arose in the West rather than in

the East, namely, the prolonged, analytic, outward look and curiosity of Occidentals, their emphasis on verification, their belief in the universality of truth, and, also—as is sometimes overlooked—their general acceptance of the fundamental postulates of Christianity, that the world is rational and beneficent.

Professor Whitehead states that medieval scholasticism, profoundly convinced by Hebrew monotheism, believed “that God was rational and that therefore the world he created must be explicable.” Professor Streeter holds that in addition to the reason given by Professor Whitehead was the influence on the European mind of the Hebrew assertion: “And God saw that it was good.” In the Orient the outer world was regarded as a purposeless emanation under the influence of Maya (ignorance, illusion). “In Europe,” says Professor Streeter, “it seemed worth while to try to explain phenomena which were the work of a rational creator who deemed his creation good; in the East it was not worth while to devote one’s life effort to explaining the details of an illusion whose existence is due merely to some unfortunate disturbance causing a temporary ripple on the surface of the eternal calm.”⁷

In his volume on *The Social Relations of Science* Professor J. G. Crowther presents a well-sustained historical analysis of the origin of modern science. “Science,” he declares, “is the system of behavior by which man acquires mastery of his environment”⁸ and consists of “the balanced method . . . which depends on a combination of theory and experiment.”⁹ His general thesis is that from the beginning until relatively modern times man’s discoveries and utilization of Nature’s forces were accidental. Such as they were, however, they had stupendous effects upon his social life and welfare. At each new stage in social development, moreover, the new social order had powerful reflex influence on further discoveries and inventions.

Professor Crowther contends, furthermore, that for many centuries there was a period of arrested development due to the rise of slavery with the accompanying scorn of manual labor. That happened in Greece, and then in Rome, and that was the cause of their increasing weakness and final collapse. The reason for this was that those men who had leisure and ability for creative thinking lacked knowledge of the actual “behavior of things,” because they did no manual labor. Their thinking turned to magic, to abstractions and fanciful speculations, to philosophy, theology, and mysticism. That stalemate at last came to an end. Experimental science could come into existence, says Professor Crowther, only when a social order based upon slavery should be replaced by one based upon free labor, so that labor as such could be respected

and that *thinkers should themselves work with their hands*, thereby gaining personal experience of the nature of the material world. It was not until the fall of Rome and the rise of the new social order based on Christianity with its teaching that man was created in the image of God that Europe regained respect for labor as such and that thinkers did not regard it as menial. Medieval society highly esteemed Jesus the carpenter; Peter, James, and John, fishermen; and Paul, a tentmaker. Christianity has always exalted man as a child of God the Maker and has regarded honest labor as essentially honorable. In proportion as a Christian social order took the place of the slave social order inherited from Greece and Rome the conditions arose in which scientific and social progress became possible.

In substantial agreement with this point of view is Professor Lancelot Hogben in *Science for the Citizen*. "So long as slave labor was abundant, the social incentive which led to the systematic study of non-human sources of power was lacking."¹⁰ Cheap labor and cheap valuation of human life have never been propitious to rapid development of scientific knowledge.

Although Professors Crowther and Hogben make no reference to the failure of the Orient to develop science, if their general thesis is valid it is clear why the East entered a long period of social and scientific stagnation. It had made a fine start and had advanced far in the knowledge of nature. It was for many centuries far ahead of the West. But when its social classes became entrenched and "fixed" as an hereditary hierarchy, with practically impassable barriers between them, placing labor at the bottom of the social scale, manual labor became despicable; thinkers and the aristocracy would not demean themselves to work with their hands. They therefore were without the fertilizing experience essential for progressive knowledge and mastery of nature.

Carefully considered, therefore, underlying all the other highly important factors needed for the rise of science was the habit of Occidental peoples. It was this which finally induced the prolonged analytic outward and inquisitive look which made it possible for the West to develop experimental science. And it is modern experimental science that has made the West pre-eminent in prying into nature and harnessing its wonderful forces, in accumulating wealth for rising standards of living, and in gaining economic, financial, and political dominance.

In the introvertive East, on the other hand, for nearly three milleniums the most brilliant and serious minds have been shunted into sterile bypaths of unverifiable intuition and speculation. Oriental thought came to regard the

outer world as an evanescent illusion. This was due to the unconscious and therefore unquestioned assumption that only the permanent and changeless is truly real. If the ever-changing world is not real and significant, why study it? In such a mental atmosphere, how *could* the scientific spirit arise?¹¹

The explanation given by Meredith Townsend for the failure of Orientals to go far in mastery of nature is partly sound, partly unsound. After setting forth at length the remarkable achievements of Orientals in practical affairs—agriculture, engineering, pottery, sword-making, gold decorations, banking, and the building of great temples, palaces, and cities, he goes on to say: "No doubt they have halted everywhere in their march toward the mastery of nature. Some strange fiat of arrest, *probably due to mental exhaustion* [italics supplied], has condemned the brown men and the yellow men to eternal reproduction of old ideas."¹² Mental exhaustion indeed! Strange that he did not see in their introversion and authoritarianism, in exaltation of the ancients and suppression of the individual, in the contempt of the intellectuals for manual labor, and in belief in universal illusion, the real causes for the arrested development of the Orient. "The Asiatic," he continues, more soundly, "is the slave of superstition." "An Indian astronomer, noted for his calculation of eclipses, told me that at heart he believed a dog swallowed the moon, and should teach his children so."¹³ How could a culture fostering such a mentality develop science?

TESTIMONY OF TWO CHINESE

Illuminating confirmation of these observations is provided by two recent Chinese writers, Mrs. H. C. Zen and Dr. Hu Shih. In her brilliant article discussing "Science: Its Introduction and Development in China," after describing the early discoveries of Chinese in astronomy, in mathematics, in magnetism (the compass), in agriculture, in the production of silk, etc., Mrs. Zen asks why China failed to develop the natural sciences. Among other causes for this failure she says that for centuries intellectual leadership was in the hands of Buddhist monks—Mahayanists and Zenists, whose religious emotionalism, subjectivism, intuitionism, unbridled speculation, and "other-worldliness" inhibited anything like scientific interest. But when intellectual leadership passed into the hands of the Neo-Confucianists in the 12th century and onward, it looked as though science might arise, in view of their slogan "Go to things and investigate their reasons," a slogan not unworthy of Galileo and Kepler. But science did not arise. Why? Because, she says, the

traditional study handed down from the time of Confucius laid emphasis "on what to do rather than on what to know, on human relations rather than on natural phenomena," on "how to perfect oneself as an individual and how to deal with one another as a member of the family and of society. . . . This overemphasis upon conduct to the neglect of the knowledge of the external world was carried to its logical consequences in the hands of the Neo-Confucian philosophers." This led Chinese scholarship to the study of what the ancients had said and written, to the study of documents, rather than to the study of nature. The system of literary examination, moreover, which prevailed for some two thousand years, "could not fail to exercise a profound influence upon the intellectual life of the people." Their most brilliant men were engrossed with perfecting their literary style. Study of nature was not in their curriculum. "Looking through the 2,000 years of intellectual history, we see a whole procession of scholars, literary writers, historians, commentators on classical books, but not a single man who could be called, in the phrase of Francis Bacon, 'the interpreter of nature.' . . . It was not until China's contact with modern sciences of the West that Chinese scholars began to realize that natural phenomena are just as important and interesting as humanistic studies."¹⁴

Dr. Hu Shih also presents the same interpretation regarding China's failure to develop science. He points out that Chu Hsi (1129-1200) laid down the thesis that "in every human mind there is the knowing faculty, and in everything there is reason. . . . The student must go to all things under heaven, beginning with the known principles, and seeking to reach the utmost." But, says Dr. Hu, this "was a difficult and thorny path, open only to the few courageous and strenuous souls. . . . Even they would invariably fail without the necessary equipment and rigid methodology. As to the vast majority of philosophers it was but natural for them to choose the road of reverence and meditation and close behind them once for all the path of investigation into the reason of things. It was no wonder . . . that the Rational Philosophy of the 16th century degenerated into a frank revival of the empty meditation and subjective speculation of medieval China."¹⁵

Moreover, in a culture that sets courtesy and custom above truthfulness and realism, how *could* personalities arise in sufficient numbers to set aside ancient superstitions and powerful social habits which would conflict with new knowledge? Even in the objective, extrovertive West, with its emphasis on truthfulness, this struggle between new knowledge and ancient beliefs has been long, nor is it entirely ended.

The best mentality of the West, believing in the reality and essential rationality of the outer world, has for centuries been observing and analyzing it. It has sought universally verifiable knowledge, freed from individual feelings and intuitions. Hypotheses (intuitions held tentatively) unquestionably have been important aids in opening the road into the unknown, but, in the belief of the West, intuitions must be checked, tested, and accepted by competent investigators.

Although the climatic conditions of China were different from those of India, and similar to those of Europe, so that one might expect a cultural development more like that of Europe than of India, yet, as we have seen, Indian thought early gained a potent influence over all the peoples of the Far East.

In his chapter on "Chinese Religion and Philosophy" Professor Hu Shih shows how the speculative Buddhism swept in from India, submerging the common-sense, objective world-view of Confucianism and "Sinitism." "China was dazzled, baffled, and conquered," he says, and held captive for nearly a thousand years. And when, under the influence of her revived Confucianism in the eleventh and twelfth centuries, Buddhism was apparently overcome, yet even this Neo-Confucianism was still dominated by the thought forms and postulates from India, namely, that knowledge of Ultimate Reality, of the essential nature of things, comes by meditation and insight.¹⁶

These judgments by Hu Shih are the more impressive in the light of his brilliant essay on "The Development of Logical Method in Ancient China." He shows quite conclusively that between the sixth and the third centuries B. C. Chinese thinkers made an excellent start in the scientific understanding of nature. A few keen observers even attained a conception of biological evolution, somewhat resembling that of Darwin. "The chief weakness of the evolutionary theory of Ancient China," says Dr. Hu, "lies in its lack of the support which modern geology and archaeology have rendered to the Darwinian theory. These modern sciences have enabled men to think in terms of millions of years, whereas the men of Hsun Tze's time could not think beyond the Five Emperors (circ. 2600-2200 B.C.). . . . Their bold hypothesis . . . was easily dismissed by common sense."¹⁷

ORIENTAL PESSIMISM AND OCCIDENTAL OPTIMISM

The general pessimism of the Orient and the optimism of the Occident likewise spring from the different attitudes of the East and the West to the inner

and the outer worlds. Where the outer world is conceived as an ephemeral, meaningless succession of mere happenings, pessimism is natural. Where, on the other hand, life is a progressive conquest of the outer world, securing thereby an ever richer standard of living, optimism is equally natural. Especially natural is it for those who conceive the entire universe, both the outer and the inner, as the manifestation of a loving, omnipresent Heavenly Father, Creator and Sustainer of all being. If God is in ultimate control, then nothing need be feared. Joy and confidence, therefore, are the keynotes of Christianity, as resignation and pity are the keynotes of Buddhism. Paul and Silas could sing in their prison. It was "for the joy that was set before him that Jesus endured the Cross."¹⁸ Confidence and joy, moreover, are vital factors in health and vigor to achieve, as modern psychologists are proclaiming.

NEGATION AND AFFIRMATION

The general spirit of negation in the East and that of affirmation in the West become intelligible in the light of their respective attitudes toward the outer and the inner worlds. From a world characterized by useless suffering, frustration, and disappointment, utterly in conflict with man's noblest hopes, man naturally wishes to escape. Oriental sages, accordingly, have commonly taught that the road to man's true welfare is a life of negative withdrawal, self-suppression, indifferentism, ascetism, "world-and-life-negation," as Albert Schweitzer terms it.

To Occidentals, on the contrary, man's true way of life is positive. The West emphasizes activism, fullness of life, abounding health, achievement in one's occupation, public service, the joys of social relations, and, in religion, positive commitment to working out God's purposes for humanity; in a word, "world-and-life-affirmation," to use the correlative phrase of Albert Schweitzer,¹⁹ that is, "life abundant."²⁰

SOME SURPRISES EXPLAINED

That the East should conceive the Ultimate Reality as impersonal and the West as personal is a surprise, for on first consideration it would seem as though the inward-looking East would exalt personality while the outward-looking West would reach an Impersonal Absolute. The explanation lies in the fact that Oriental thinkers proceeded to their supposed knowledge of Ultimate Reality by meditative abstraction, whereas the fathers of Occidental

religious thought, the prophets of Israel, came to their idea of a personal God through a series of great historical events in which, as they conceived it, the objective Deity himself had come to them as Savior and had required their cooperative activity. It was Jehovah's right arm that delivered the Hebrews from Pharaoh and gave them the land of the Philistines. The personal experience of Jesus, moreover, whose influence on the Occident has been so commanding, led him to think of God in completely personal terms.

Early Brahmins had the intuition of the "Universal Atman," the "soul of the Universe," as personal. But when they later conceived the essential nature of the finite atman (the soul of a man) to be its separate individuality, they argued that every attribute is a limitation, and naturally concluded that personality could not be ascribed to Absolute Being. They insisted that it was without attributes, beyond personality, beyond good and evil. Brahmin metaphysics, taken over by Mahayana Buddhism, swept over Asia. Thus did the deeper thought of the Orient come to conceive of Ultimate Reality as impersonal, in spite of the fact that the popular religions, with their innumerable gods, were highly personal.

Occidental thinkers, on the other hand, divided into two schools of thought: one, theistic, emphasizing the personality of Ultimate Reality, the other, materialistic, emphasizing its impersonality. The former derives its chief impulse from the Hebrew-Christian religion. Free from metaphysical speculation, highly ethical, it believed in a revelation given to men by the special act of a personal, transcendent Being, Jehovah of the Hebrew people, the Heavenly Father of Jesus the Christ. The second school, under the leadership of Greek thought and devoted to the study of the objective world, developed the natural sciences, which postulate impersonal forces. These two trends of thought in the West are both products of Occidental mentality in which the outward look is dominant.²¹

While it is true that the scientific, rationalistic, and materialistic emphasis of Occidental culture stems from Greece, it is also true that Occidental mysticism and intuitionism were nourished by Socrates, Plato, and Plotinus. Although Socrates stressed the authority of Reason when he showed up inconsistencies in current ideas, he also stressed the authority of intuition. He placed absolute reliance on his inner voice—his *daimon*—in determining his conduct, even when it led him to accept without question the verdict of the jury that he drink the fatal poison. Socrates obeyed his *daimon* no less confidently than did Jesus obey his intuition when, to do the will of his Father, "he steadfastly set his face to go to Jerusalem" and death.

Thus both the personal and the impersonal conceptions of Ultimate Reality prevalent in the Occident received important stimulus from the Greek mind and culture.²²

INTUITION AND REVELATION

The differences between the outward look of the Occident and the inward look of the Orient account also for the Occidental emphasis on revelation and the Oriental emphasis on intuition. The experience within the human soul, that which actually takes place, is, in the writer's judgment, the same in both—a sudden, clear, powerful dawning upon the conscious mind of some new insight, some fresh understanding of a vexing problem. It wells up apparently spontaneously and is utterly convincing. The outward-looking Occidental interprets his experience as the Voice of God speaking to him. "Thus saith the Lord" is the standard phrase of Occidental seers. To the Oriental, however, the inner experience is the immediate action of the Soul itself, merely coming to clear perception. The analytical Occidental believes he can give some account of what he has experienced in his ecstatic trances and visions, while the emotional Oriental is speechless, believing that what he has *felt* is ineffable.

No ancient thinkers, however, East or West, knew the subconscious mind nor its relation to its physiological basis in the 15,000,000 neurons in the gray matter of the brain, each neuron having a hundred or more filaments reaching towards each other. Here is a vast mystery, the relations to which of one's bodily organs, of health and disease, of individual consciousness and social life, and above all of Ultimate Reality, are still practically unknown. We begin to see that both revelation and intuition have their physiological basis in the subconscious.²³ Here lie the sources of much that baffles those who seek to understand the spirit-life of the human race. To intuition and what it really is we shall return in Chapter XII.

SOME DISASTROUS CONSEQUENCES

The disastrous effect on the Orient of its preoccupation with the inner world of ideas, and its neglect²⁴ of the outer world, has been strikingly described by one of India's brilliant students of her civilization.

"Metaphysics has been the curse of India," wrote Professor Har Dayal only a generation ago. "It has blighted her history and compassed her ruin. It has

converted her great men into miserable quibblers and led them into useless channels of inquiry and effort. It has been the dangerous will-o'-the-wisp of Indian intellect during many centuries. It has elevated sophistry to the rank of an art and has substituted vain fancies for knowledge. It has condemned India's intellect to run in the same old grooves for hundreds of years. It has blinded her seers and led them to mistake phantoms for realities. . . . Arrogant, pretentious, verbose, and purblind, it has taken its cacklings for an oracle and its fantastic word-towers for solid piles of thought-masonry. . . . While so much transcendental nonsense is being perpetrated, famines are desolating the land, pestilence and malaria hang like a pall on town and country, and there is not a single decent representative institution, technical institute, laboratory, or library in the whole country. Science, economics, and politics are anathema to the enlightened men of India. They love only the eternal verities and the deep secrets of theosophy or brahmavidya."²⁵

No less striking is Professor Radhakrishnan's characterization of Hindu culture. "It is a common temptation, to which Indian thinkers have fallen more than once victims, [to believe] that spirit is all that counts while life is an indifferent illusion, and all efforts directed to the improvement of man's outer life and society are sheer folly. Frequently the ideal of the cold wise man who refuses all activity in the world is exalted, with the result that India has become the scene of a culture of dead men walking the earth which is peopled with ghosts."²⁶

We should not overlook, however, the disastrous effect of Occidental overconcentration on the outer world. The crass materialism and cruel industrialism and militarism of the West are no less inimical to human welfare than the "transcendental nonsense" of the East. For man *is* a dual being; he *does* live in a world both physical and spiritual. Both the East and the West need to discover that overemphasis on either the inner or the outer world impoverishes life, that the "two worlds" are in reality only aspects of a single universe

CHAPTER IX

HISTORICAL SKETCHES OF BUDDHISM AND CHRISTIANITY

UNIVERSALISM—EAST AND WEST

“Within the four seas, all men are brothers,” declared Confucius. Although he was thinking only of the clans living then in the regions which we now know as North China, and although for many centuries the Chinese knew nothing of the peoples of the West, yet as their knowledge widened the declaration was easily expanded to mean the brotherhood of all mankind.

India, however, with its rigid system of castes, had great difficulty in reaching the conception of a universal brotherhood. Brahminism at first taught that salvation through ecstatic union with Brahman was possible only for Brahmins. Members of other castes would have to be reborn as Brahmins before they could attain that blessing. Gradually, however, members of the warrior and merchant castes began to seek equal religious privileges with Brahmins. In the sixth century before Christ, when Sakyamuni, of the warrior caste and perhaps a Mongoloid, abandoned his family and social rank to become an ascetic in the forest, he had no difficulty in being accepted along with Brahmins into the ranks of religious devotees. Brahminism thus in time came to include all the races in India, except the “untouchables.” But even untouchability is now being broken down.

Because of his deep compassion for suffering humanity, Sakyamuni laid the basis of a thoroughgoing universalism by teaching that the Four Noble Truths and the Noble Eightfold Path were open to all. By following his teachings and way of life, all could break the fetters of Karma and Samsara.

The universalism implicit in Buddha’s early teachings became explicit during subsequent centuries and was pressed to the furthest possible limit by Mahayana Buddhism. It included not only human but also all sentient beings, not only in this universe, but in all the myriads of universes throughout the infinite number of Kalpas or aeons imagined by the prolific Oriental imagination.

The universalism of the West started three centuries before Sakyamuni with the great prophets of Israel, although the conception was never widely accepted in their time. Jesus, however, had a universal outlook from the very beginning of his ministry. He proclaimed that the Heavenly Father loves all men and suffers for their salvation. The very genius of Christianity, from the day of Pentecost onward, and especially as proclaimed by Paul, lay in its conscious universalism. In Christ, St. Paul insisted, there is no distinction between Jew and Gentile, slave and freeman. All men are alike sinners, and salvation through Christ is equally available to all. He speaks of Christ as having broken down the "middle wall of partition" between Jews and Gentiles,¹ and declares that the same Holy Spirit comes upon all alike, making them one body in Christ.² St. Peter was at first reluctant to recognize this universalism, but was convinced by a unique experience that "God is no respecter of persons."³

It was the universalism of Christianity that enabled it to pass beyond its early home in Palestine and become the religion of Greeks, Romans, Parthians, Medes, and "devout men of every nation."⁴ To this day the universalism of Christianity, notwithstanding the race prejudice of many so-called Christians, is one of its outstanding characteristics and underlies its worldwide missionary program.

The universalism of Buddhism is, in theory, broader than that of Christianity, in that it includes all *sentient* beings—animals and insects, angels and gods—while that of Christianity is limited to the human race. This difference is due to the Hindu doctrine that the spirit now inhabiting a human body may have been in an animal body in past incarnations and may be reborn as an insect or even a demon in future incarnations.

Thus, in the East as in the West, for many centuries strong emphasis has been placed on the common human nature of all mankind, an emphasis that is being greatly strengthened by modern thought and experience. The differences in the philosophy and in the religious life of the peoples of the East and the West are but manifestations of the wonderful creative capacities of the various members of the human family.

MISSIONS—BUDDHIST AND CHRISTIAN

Two great missionary religions have appeared in history, Buddhism in the Orient and Christianity in the Occident.⁵ Missionary zeal carried teachers of both faiths over sea and land to exercise stupendous influence in molding the

cultural life of many peoples. Broadly speaking, both these missionary religions held as a fundamental postulate the belief that all men of every race have a common human nature, a common need of the salvation they offer, and a common capacity to avail themselves of that salvation.

The missionary zeal of both faiths sprang from deep compassion for men and conviction of having an effective way of salvation. But the Christian motive of desire to "do the will of God" had no counterpart in the Buddhist motive, nor was there any counterpart in the Christian motive of the Buddhist doctrines of Karma and Samsara.

The conscious appeal of Buddhist missionaries was to both the minds and emotions of their hearers. The intricate metaphysics and the vast world-view which they presented awed the simple and appealed to the intelligentsia. But that which carried their message to the hearts of the people was the unconscious emotional appeal of the missionaries themselves, expressed in their calm faces and in their quiet self-possession as of men who had already approached Nirvana. And they were also admired because of their compassion, which made them willing to forego personal ease in order to spread "the good news" of salvation from suffering.

Christian missionaries, on the other hand, presented a relatively simple, attractive "plan of salvation," which involved no complicated metaphysics and called for no strenuous mental exertion. Their conscious appeal was to the conscience. They called for a faith that found expression in a nobler and more strenuous ethical life. But, as in the case of the Buddhist missionaries, it was the character of the missionaries themselves—their unselfish devotion to the sick, the bereaved, and the unfortunate, their warm brotherliness—that moved men to become followers of the Way.

Buddhism ceased to be a missionary religion after the sixth or seventh century A.D. Its propagation in Japan was due to the Japanese themselves rather than to missionaries from India or China. Christianity, on the other hand, has never ceased to be a missionary religion, although its missionary zeal has waned at times. In medieval times, missionaries carried the Christian faith to Scandinavia, to Ireland, England, and Scotland, and, through the Nestorians, even to China. With the discovery of the "new world," monks and priests, during the 14th, 15th, and 16th centuries, established "missions" that grew into civilized communities among the Indians of both North and South America, and in parts of Asia and Africa. The Roman Church still continues its worldwide missionary enterprise with vigor, and strong churches, schools, hospitals, and orphanages have been developed in Oriental lands.

When Protestantism arose, it was so much concerned with the problems of its own establishment and with its conflict with Roman Catholicism that it was slow to recognize its missionary obligation. Late in the eighteenth century, however, Protestantism began its missionary activities, and during the century and a half since then has sent scores of thousands of missionaries to Asia, Africa, and the islands of the Pacific. Christianity has become a world religion in a sense that Buddhism never was. The New Testament in whole or in part has been translated into all the languages of the world, and important parts of the Old Testament into nearly all. It was Christian missionaries who first reduced scores of primitive languages to written form and began to create printed literatures in them.

A highly significant contrast should be noted between the missionary ideals and methods of Buddhism and those of Christianity. Buddhist missionaries to foreign lands were monks who carried with them images of favorite Buddhas and copies of favorite sutras. They sought to impart their abstruse metaphysics and their doctrine of sorrow and suffering through endless rebirths and to arouse faith in the compassionate Buddhas and Bodhisattvas. They did not found schools for general education, or medical or other philanthropic institutions.

Christian missionary ideals and methods fall into two types—the Roman Catholic and the Protestant. Roman Catholic missionaries, like Buddhist monks, have been celibates. They have taught that salvation from sin depends on baptism and the Eucharist, by means of which God's forgiving grace is magically imparted. Both Buddhist monks and Roman Catholic priests have developed gorgeous rituals and relied heavily on intricate symbolism and impressive architecture. Their appeal has been primarily to the emotions.

Protestant missionaries, on the contrary, have consisted largely of married men and women whose families and homes have presented a demonstration of the life that all Christians can emulate. They have not only founded self-supporting and self-propagating churches, but they have also established schools and colleges for secular as well as religious education, hospitals for the treatment of the sick, industrial and agricultural enterprises for improving the standards of living, orphanages, asylums, and various other philanthropic enterprises. Protestant missionaries have not relied on impressive rituals or made much use of symbolism and impressive architecture. Their appeal has been primarily to the ethical will. Because of the presence of women, both married and single, Protestant missions have exerted an influence on the social, moral, and religious life of the people far beyond

that which celibates alone could have done. Without attempting to make an accurate appraisal of the results respectively, of Roman Catholic and Protestant missions, it may safely be said that in three respects the latter have been more influential, namely, (1) in developing lay leaders in social reform, education, authorship, and political life; (2) in affecting youth through the YMCA and YWCA; and (3) in improving the standard of general life and health by agricultural and medical activities.

The influence of Christianity has everywhere extended far beyond the ranks of professed Christians. The intellectual, moral, and spiritual outlook of the nations of the Orient also has been perceptibly altered by the impact of Christianity.

RISE OF CHRISTOLOGY

The similarities between Buddhism and Christianity have led some to believe that one of them must have borrowed from the other. Early Roman Catholic missionaries in the Orient declared that the devil invented Buddhism in order to prevent the spread of the true religion. Some Buddhists, on the other hand, have claimed that Buddhism arose so long before Christianity that the latter must have been the borrower. Careful research, however, has refuted all such charges. The doctrines of the two religions which have striking resemblances include Buddhology and Christology, Soteriology, sainthood, and conceptions of the nature of man. In the following pages we confine our attention to the Mahayanist doctrines of Buddhology and Soteriology as compared with the corresponding Christian doctrines.

The historical records of the rise of Christianity make it quite clear that it was in no way dependent on Buddhism, although Mahayanism antedated Christianity by perhaps a century. The life and teachings of Jesus and the rise of New Testament Christianity give no indication of having received any ideas or stimulus from Buddhism.⁶ They were thoroughly indigenous. Belief in Jesus as the Son of God in a unique sense was the very core of the new faith. It was Jesus' own conception of himself, due to his inner spiritual experience. This conception was accepted by the Apostles because of their immediate knowledge of Jesus and because of their new life, generated through faith in Him. Christianity was rooted in that faith from the very beginning. New Testament Christianity was not only the religion of Jesus but also a religion *about* Jesus. The disciples strove to have the same faith in God, the Heavenly

Father, which Jesus had, but they were also gripped by the conviction that in the person of Jesus, the infinite God had entered actively and uniquely into human history, and, by his suffering in Jesus on the cross, had performed a specific deed for the redemption of man from sin. And they were also convinced that through the gift of the Holy Spirit God in Christ was continuing to work in the hearts of men, radically transforming them, changing self-centered into Christ-centered wills.

The Christology of the New Testament, thus, was not only the doctrine that God was in Christ, constituting him a divine Teacher and Master, but also that in and through Christ God was at work in verifiable ways. To the disciples, Jesus was not only Teacher and Master, but Lord and Savior, to be worshipped, even as they worshipped God the Father. "God was in Christ," says St. Paul, "reconciling the world to himself."⁷

The Christology of the New Testament is completely intelligible on the basis of purely Hebrew experiences and ideologies, supplemented by the actual personality of the historical Jesus. But the Christology of the Creeds adopted by the Church Councils was cast in Greek, not Hebrew or Latin, molds.

RISE OF BUDDHOLOGY

The elevation of Sakyamuni, the Buddha, to be an object of worship was simply adding one more to India's multitudinous pantheon. The conception of earthly incarnations of various deities was common throughout India long before the time of Christ. In fact, all outstanding personalities were regarded as the human form of some deity. The common people, engaged in the pressing duties of daily life, could understand a compassionate deity like Sakyamuni-Buddha, but could not understand the metaphysical doctrines of the scholars and monks. The worship of the Buddha as a God of compassion was a practical religion, giving comfort in this life, and assuring ultimate salvation even for those who could not abandon their families and become monks. Mahayanist Buddhology, accordingly, was a normal development, in view of the nature of the human heart and of the surrounding Hinduism. Mahayanism was, in fact, a Hinduized form of Buddhism.

Buddhology was well developed before any influence of Christianity could have reached India.⁸ It attained full development probably about the second or third century after Christ, by which time it had been elaborated not only into the glorious Amitabha Buddha, but into a host of other mythical Bud-

dhas and Boddhisattvas, engaged in the work of saving all sentient beings in all the myriads of universes.

CHRISTIAN SOTERIOLOGY

The Christian doctrine of salvation is fundamentally different from that of Mahayanism. Christian salvation is from sin.⁹ Positively, it is reconciliation with God, acceptance of his will, entering into his life, and working with him for the coming of his kingdom. Negatively, it is the abandonment of living for one's own narrow, private interest.

So important both for the individual and for society did Jesus regard the salvation of men from sin that he pictured God as the "Good Shepherd" who went into the wilderness to find and save the one lost sheep;¹⁰ as the Father who grieves, longs for, and rejoices over the return of his prodigal son;¹¹ and even as the Supreme Ruler of the Universe who so loves his sinning children that he sent his unique Son into the world to seek and to save them.¹² Jesus regarded himself, moreover, as especially chosen by God to tell men of the "Kingdom of Heaven" to be established here on earth, and to urge them to repent and believe, and thus to enter this kingdom. He believed, furthermore, that in carrying out the will of his Father he would have to give up his very life—even on the cruel cross. He shrank from it in agony, "sweating great drops of blood."¹³ But he followed what he believed to be his Father's will to the very end.

Whether Jesus believed that ultimately every human soul would be saved, because all are children of the loving Heavenly Father, or that in spite of that love there would be some who would never become "reconciled" to him, is a question that has long been earnestly debated. The non-Biblical, Roman Catholic doctrine of Purgatory seems to point to the former view. The vast majority of Protestant Christians have held the latter view. At the time that Jesus lived, that question had not arisen. Jesus never showed the slightest interest in speculative questions. His constant emphasis, however, on God as the loving Heavenly Father has led many to believe that all men will ultimately be saved. Jesus and the Apostles believed that the truths he taught had universal validity and were so vitally important that they should be made known to all men, everywhere. This universalism of Christianity was integral to it from the beginning.

MAHAYANA SOTERIOLOGY

The Mahayana doctrine of salvation, on the other hand, was both practical and speculative. Its background was Hinduism with its Karma-Samsara world-view. Salvation was primarily thought of as deliverance from mental confusion and distress, and the attainment of Nirvana. It was the normal outgrowth of the spirit and practice of Sakyamuni, the Buddha. Sakyamuni's preaching of his gospel to all, regardless of caste, his acceptance into monastic groups of all without regard to caste status, together with his own spirit of compassion for suffering humanity, give the impression that the salvation he preached could be won by all men.

Yet Sakyamuni also taught that everyone must work out his own salvation. No Savior could or would help him. Even the Buddha himself could only show the Path to salvation. "Work out your own salvation with diligence," he is reported to have said in his deathbed address to his disciples. And so difficult was that Path, as the Buddha clearly saw, that practically only those who renounced their family and all social ties and gave themselves wholly to the severe monastic life could hope to walk in it.

But in the Mahayana doctrine, several centuries after Sakyamuni, two other ideas furthered the conception that salvation was universal. The first was that the austerities of Buddhas and Bodhisattvas through countless ages had accumulated vast stores of "merit" which could be appropriated by those who had not earned merits of their own, and they could thereby win salvation. These Buddhas, moreover, perfect in wisdom and power, had purposed to save from suffering and from rebirth all sentient beings, in all stages of transmigration. Therefore, salvation would ultimately come to all, from those in the lowest hell even to celestial deities, who are also subject to Karma and Samsara. Mahayanist writers indulged their imaginations to the limit in describing these situations. The one all-important condition for securing a share in the accumulated merit of Buddhas and Bodhisattvas was to call upon them in faith. This idea of stored-up merit appealed to the illiterate multitude.¹⁴

The second idea, that everything possessed incipient Buddhahood, appealed to the more thoughtful minds. It was based on the metaphysical doctrine that the Eternal Buddha is All Reality and therefore exists in every person and everything. Hence, every human being has a spark of the Buddha-nature; is a tiny, undeveloped replica of the eternal Buddha, that is, of Ultimate Reality, and by proper development of his Buddha-nature will, in the end, coalesce with the Infinite Buddha.

This second conception had profound effect on the doctrine of salvation. It led to the belief that the indwelling Eternal Buddha is the real cause of humanity's nobler strivings. It is proper, therefore, for men to seek his help and to express gratitude for it. Salvation, from this point of view, consists of the discovery that one's "self," which had been conceived by self-consciousness as a wholly independent entity, is, in reality, an integral part of the Eternal Buddha. By this insight one comes to realize that he is, in his deepest nature, the Eternal Buddha, and not, as he had imagined, subject to the laws of Karma and Samsara. A person who attains such a state of mind transcends his finite, empirical self and becomes identical with Ultimate Reality. This developed Buddhist doctrine corresponds to the Hindu doctrine in the famous phrase: "That art Thou."

This Mahayana doctrine of salvation is obviously quite different from that of the historical Sakyamuni and of primitive Buddhism. It does not repudiate the Buddha's injunction to work out one's own salvation (except for the more extreme Mahayanist sects in Japan, such as Shinshu), but it adds the glad news that the Buddha-nature within us overcomes the weaknesses and passions and self-centeredness of our empirical selves, and makes salvation easy and painless.

THE MAHAYANA DOCTRINE INDEPENDENT OF CHRISTIANITY

All this reminds one of the more profound elements of the Christian doctrine of salvation. St. Paul wrote to the Philippians, "Work out your own salvation with fear and trembling, for it is God who worketh in you both to will and to do of his good pleasure."¹⁵ The Mahayana doctrine also reminds one of the Christian doctrine of the Holy Spirit, through whose activity in the soul comes the "new birth." "Ye must be born again . . . born of the spirit."¹⁶ The doctrine that all human beings share in the Buddha-nature also resembles the Christian doctrine that God created man in his own image and that all men are essentially "sons of God."

But the Mahayanist doctrine goes Christianity one better. In declaring that, when the Buddha-consciousness drives out the self-consciousness and one becomes filled with the glorious feeling of identity with the Eternal Buddha and with all Being, the Golden Rule is observed automatically, Buddhism would seem to provide for the observance of this rule more effectively than Christianity. If the Buddhist *really* attains the consciousness that he is identical with all being and thus that in loving others he is merely loving himself, for

him, of course, the Golden Rule is superfluous; he observes it naturally, automatically. The degree in which he loves himself is the degree in which he loves others!

Such a contention, however, is quite illogical. The appearance is illusion, for in reality the Golden Rule is nullified—abrogated. If consciousness of self has been really cast out by the consciousness of universal identity, love both of self and of others is impossible, for there is then no self to love and no others to be loved. Love itself becomes impossible, for love depends upon duality. The Golden Rule belongs to a realm in which both self and others co-exist in consciousness. Abolishing this consciousness abolishes love and the Golden Rule—indeed, all moral life. A thoroughgoing monistic consciousness is thus destructive of all moral values and of the entire social order.

As we have seen, in important respects Mahayanism actually reverses the teachings of Sakyamuni. His doctrine of self-salvation is virtually dropped; instead, for the simple-minded multitude, salvation through faith in a personal Savior, Amitabha Buddha, is strongly stressed, and, for those inclined to metaphysics, salvation through consciousness of universal identity.

So much did Mahayanism resemble Christianity that Count Hermann Keyserling repeatedly declares that Buddhism is Christianity without the name, Amitabha Buddha being identical with the Heavenly Father. Other similarities between Mahayana Buddhism and Roman Catholicism are obvious, such as their monastic systems, their emotionalism, their vestments and rituals, their saint worship, their images, their pictures of heaven and hell, and the like. Yet although it has often been surmised that there may have been some borrowing from Christianity, Sir Charles Eliot concluded, after deliberate study, that there had been none, but that the reason for the parallelisms was the similarity of the basic demands of the human heart in all peoples and ages.¹⁷ Professor Rudolf Otto reached the same conclusion.

COMPARISON OF THE SACRED BOOKS IN THEIR ATTITUDES TOWARD HISTORY AND METAPHYSICS

The scriptures of Buddhism and Christianity reveal the characteristic mentalities of the East and the West. The Bible is replete with history. Its history, especially that of the Old Testament, is oftentimes distorted; nevertheless, it is concerned all the way through with man's ongoing life in the objective world. It is markedly extrovertive and dualistic. It is not concerned with

metaphysics, although its doctrines of God, of fiat creation, of men as created in the image of God, of sin and salvation, and of God as Heavenly Father and as seeking to establish his moral rule on earth imply a definite metaphysics. It is the metaphysics of energy and activity, of freedom of the will, of individuality and individualism, of moral responsibility, of personalism.

Buddhist scriptures, on the contrary, are quite without interest in history. They are unconcerned with what happens in the objective world. Even the keenest historical criticism finds it exceedingly difficult to fix the dates and authorships of the principal books. Their interest is in doctrines, in metaphysics, in psychic phenomena, in the occult. They contain, especially in the Mahayana scriptures, wonderful poetry, extraordinary myths of myriads of Buddhas ruling myriads of universes. They are highly introvertive. They exalt inactivity, mystic contemplation, trances and ecstasies, make unchecked intuition a source of valid knowledge, and promote impersonal monism.

In the light of these differences between Buddhist and Christian scriptures—differences which hold also regarding other types of Oriental literature—it becomes manifest why scholars have found it so much more difficult to give clear accounts of the ancient social, ethical, religious, and philosophical developments of the Orient than of the Occident. Accurate knowledge, therefore, of Sakyamuni's background, life, and teachings is much less complete than is the case regarding Jesus.

In relation to metaphysics and religion Mahayana Buddhism makes metaphysics primary and religion secondary, whereas Christianity makes religion primary and metaphysics secondary. In his *Religion in the Making* Professor A. N. Whitehead summarizes the contrast in the following statement. "Buddhism is the most colossal example in history of applied metaphysics. Christianity took the opposite road. It has always been a religion seeking a metaphysic, in contrast to Buddhism, which is a metaphysic generating a religion. . . . Buddhism makes itself probable by referring to its metaphysical theory. Christianity makes itself probable by referring to supreme religious moments in history."¹⁸

The clearest expression of these contrasts is found in their respective scriptures. Those of Hinduism and Buddhism abound in vague abstractions and metaphysical speculations. They profess to teach men how to attain consciousness of identity with absolute and changeless Being. The Hebrew scriptures, on the contrary, are exceedingly concrete, biographical, and historical. Ultimate Reality is personal, and active in history. The Infinite speaks to men, commanding obedience and a righteous life. Men are described as talking

with God. The pronouns used are first and second rather than third. God questions men. "Where art thou?" "What doest thou here?" "Where is thy brother?" "I, the Lord thy God." "Thou shalt not." "Hear, O Israel, the Lord our God is one God." "I am that I am." "Come unto me." "Follow me." "Believe on me." And men say: "Am I my brother's keeper?" "Have mercy on me, a sinner." "O Lord, my God, in Thee do I put my trust." "I believe, help Thou my unbelief." The Psalms are full of personal pronouns and of personal relations between men and God. Great national events, moreover, victories, defeats, famines, earthquakes, are regarded as God's personal dealing with men.

So marked are these contrasts between Oriental and Occidental scriptures that a distinguished thinker, Dr. Edwin Bevan, asserts that "the really radical differences in religions is not so much between East and West, as rather between Bible and no Bible."¹⁹ But the question then arises how and why these remarkable contrasts between the scriptures of the East and the West arose.

When all the evidence is carefully considered it becomes clear that Buddhism and Christianity are independent movements of the human spirit. Neither borrowed anything really significant from the other. The contrasts between them—their differing conceptions of Ultimate Reality, of the world, of man, of the problem of evil, and of the nature of a worthwhile life—are striking and vastly more significant than their similarities, as we shall see in later chapters.

CHAPTER X

THE BUDDHA AND THE CHRIST

Two epoch-making religious personalities have appeared in history, one in the East and the other in the West. Their life experiences had remarkable similarities and also no less remarkable differences. The religions they founded were supranational. Both religions, one atheistic, the other theistic, offer personal salvation to their followers and are therefore known as religions of salvation. They have had enormous influence, not only on the personal lives of countless millions of followers, but also on the civilizational and cultural developments of East and West.

The religious background of the Buddha was rank polytheism among the common people and highly developed monism among the thinkers, while the background of the Christ was rigid ethical monotheism among both the people and the thinkers and an eager looking forward by all pious folk to the direct rule of God through a catastrophic destruction of the wicked world and the coming of the prophesied Messiah.

Whoever wishes to understand the civilizations and cultures of the East and the West must study these two religions and their founders.

SAKYAMUNI THE BUDDHA

Sakyamuni¹ died in the latter part of the sixth or the early part of the fifth century before Christ. Born in a warrior caste, he inherited the ideas and ideals of his people. The early Vedic polytheistic faith had been developing for a thousand years. The celestial deities had been exalted and universalized as creators of the world. Speculative thought was highly developed. Brahmin thinkers had declared that the source of all being and of all the gods was the One, the Absolute, the Eternal, the Changeless, the Perfect, the Inscrutable. The doctrine of the human soul as a finite spark of the Soul of the Universe had been proclaimed. This human soul is self-existent and eternal and through the ages is repeatedly reborn (Samsara), its good and evil conduct in one incarnation determining the nature of its life in the next incarnation. These

conceptions of the reincarnation and the causal chain (Karma) had become powerful forces in the lives of the people of all the castes. The way of salvation from the miseries of life—release from Karma and rebirth—was, according to current Brahminism, ascetism, rigorous austerities and prolonged meditation. By these practices, devotees could gain control of their physical and psychic selves, achieve metaphysical insight, and thus attain union with the Infinite and release from Samsara and Karma. The Wheel² of the Law would no longer roll along its inexorable course.

Sakyamuni³ was but one of thousands of ascetics who were seeking salvation according to this Brahmanic pattern of life.

But while seated under a Bo-tree in prolonged meditation there flashed into his mind with utmost clearness the futility of austerities on the one hand, and of a life of pleasure on the other. Neither could give abiding satisfaction. Profoundly compassionate, he saw the universality of suffering and its endlessness because of Karma and Samsara. But he also saw in a flash the way of salvation—namely, acceptance of the Four Noble Truths and the Eightfold Noble Path. This “middle road” was open to all. Each must, however, work out his own salvation. No God, no ritual, no magic formula, no sacrifice, no prayer could help. One must understand the real nature of this miserable world, must renounce the life of desire and pleasure, and must think right thoughts and live a right life. These would break the causal chain and give perfect peace—Nirvana. Such a broad outline was the “new superstructure of thought on altogether original lines which thenceforth opened up a new avenue of philosophy for all posterity to come.”⁴

According to tradition, Sakyamuni was immediately tempted, on the one hand, to enter at once into Nirvana and, on the other, to return to the life of pleasure. He rejected both temptations.

“When we read Ecclesiastes,” says Burnett H. Streeter, “we seem to be gazing, as through an open window, into the Buddhas’s very soul.” “Behold all was vanity and a striving after wind, and there was no profit under the sun.” “I applied my heart to know wisdom and . . . folly: I perceived that this also was a striving after wind. For in much wisdom is much grief.”⁵ The writer, like Buddha, was a prince possessing wealth, rank, luxury, and wisdom. But he found that all “fail him in his need.”⁶

JESUS THE CHRIST

Jesus (d. about A.D. 30) also inherited the ideas of his people. For a thousand years the Hebrew prophets had been proclaiming an increasingly spiritual and ethical religion. The polytheism and immoralities of kindred tribes and of their own people they had roundly denounced. To them at their highest the supreme reality was a personal being—the Lord God Almighty, perfect in knowledge, purposes, and character, creator of the universe. Metaphysical speculation had no part in their conception of God. They believed that God had actually spoken to them, that they had received specific revelations of his will. Looking toward the future, they declared that a Messiah, with divine power, would appear and establish God's rule over all nations. In this great event the Jew themselves—the chosen people—would triumph over all enemies and become the dominant nation of the world. Deliberate introspection, rigorous ascetism, cultivated ecstasy were no part of the Hebrew religion.

While Jesus was being baptized by John in the river Jordan, he is said by Matthew's gospel to have seen the heavens rent asunder and the Holy Spirit descending upon him and to have heard a voice from heaven saying, "This is my beloved Son, in whom I am well pleased." That was the turning point in his life, as the intuitive illumination under the Bo-tree had been the turning point in the life of Buddha. But Jesus immediately underwent an intense inner experience. For forty days and nights he was "tempted of the devil." But finally "angels came and ministered unto him."⁷ Peace of mind and clarity of understanding possessed him. From that time forward he began to proclaim the "good news" of salvation from sin, the establishment of the Kingdom of God, and, later in his ministry, his own Messiahship. He called on the people to repent, for "the Kingdom of God is at hand."⁸ In proclaiming his Gospel he rejected the materialistic, ritualistic, and nationalistic features of the popular Jewish faith and made it entirely spiritual and ethical. He declared that his kingdom was not one of temporal pomp, to be established by miracles or military violence, but a kingdom of love, service, humility, sincerity, and self-giving.

THE CAREERS OF SAKYAMUNI AND JESUS

The common feature in these experiences of Sakyamuni and Jesus was the sudden illuminating conviction that possessed their souls. To Sakyamuni it was an inner enlightenment, an insight into the problems of human life and

their solution. It constituted his Buddhahood. To Jesus it was a personal revelation from heaven which established the consciousness that he was the Messiah, the Christ. Both had undergone a long period of preparation. Sakya-muni, after twenty-eight years of luxury as heir to a throne, followed by seven years of ascetism and metaphysical meditation in the forest, had decided that he was getting nowhere and gave it up. Then came his Bo-tree experience. Jesus, after nearly thirty years in the home of a village carpenter, reared from childhood in a warm religious atmosphere and familiar with the teachings of the ancient prophets of Israel, went eagerly to the Jordan to hear the voice of a new prophet, John the Baptist. Then came his baptismal experience.

Both these young men emerged from their experiences with absolute conviction of the truth and importance of their messages and their own persons. They taught their good news with a sense of absolute authority. They gained dominant influence over their disciples. But the contents of their messages were profoundly different, as also were their subsequent lives and the circumstances of their deaths.

For forty-five years Sakyamuni preached far and wide and won many followers, whom he organized into monastic groups. For he required that those who would follow his teachings should renounce the world, including their families, and devote themselves exclusively to the new way. They should eat but one meal a day, secured by begging, sleep on hard beds, master their carnal, self-seeking impulses, accept the Four Noble Truths, and walk faithfully in the Noble Eightfold Path. They should practice prolonged meditation and seek the ecstatic experience of illumination and perfect peace—Nirvana. "One thing only do I teach," said the Buddha, "suffering and escape from suffering." He encountered no opposition from the Brahmin leaders. Thus was Buddhism started on its eventful career.

Jesus, on the contrary, although welcomed at first because he taught simply and with authority and went around doing good, soon aroused opposition among the religious authorities who saw their influence and position menaced by him.

They opposed him not because of his teaching regarding God as the loving Heavenly Father, but because he set aside much of what they taught, and especially because he claimed divine authority for his teaching, and power to forgive sin, which they regarded as blasphemy. They were also stung by his denunciations of their hypocrisy. He insisted, moreover, that his teachings were not new but were the essence of the teaching of the prophets. Before

long, he was spurned by all but a small group of disciples, for he refused to comply with the ardent hopes of the people for a kingly Messiah who would overthrow the hated Roman rule. He set up no organization, prescribed no regimen, and formulated no theology or metaphysics. He taught largely in parables. His Sermon on the Mount⁹ demanded the highest type of ethical living. Man's whole duty is to obey the holy and righteous Will of God,—to love God supremely and one's neighbor as oneself.

In less than three years from the baptism, Jesus was accused of treason and blasphemy by ecclesiastical leaders and was crucified¹⁰ between two criminals by Pilate, the Roman governor. His few disciples fled in fear and confusion. But something happened during those days which all Christendom now celebrates on Good Friday and Easter Sunday. Jesus so fully trusted God and so fully believed in the power of love and unselfish service that he chose the cross as his way to success and thereby made the cross no longer a symbol of disgrace and defeat but one of spiritual triumph. And a marvelous transformation came over his disciples.¹¹ They gained not only a new understanding of their Lord and Master but also extraordinary boldness in proclaiming that he was the Messiah, the Son of God, Savior of the world. Thus was Christianity started on its eventful career.

CENTRAL IDEAS OF BUDDHISM AND CHRISTIANITY

Notwithstanding the wide departures of the followers of the Buddha and the Christ, during subsequent centuries, from the original teaching and spirit of their masters, yet each religion has retained throughout its history certain characteristic features impressed upon it by the personality of its founder.

Buddhists have always stressed the suffering and sorrows of life and have always longed for "enlightenment," ecstasy, Nirvana. "Existence is pain," said Buddha. The doctrines of Karma and Samsara have always been fundamental. For those who would be perfect, contemplation, celibacy, living by begging for food, and especially prolonged self-discipline have been the characteristic practices of Buddhism in every land and every age. All Buddhists regard the historical Sakyamuni as the founder of their faith, the original discoverer of the Truth (Dharma, the Law, the Norm, the Standard).

Christians have always and everywhere thought of God, almighty Creator, as holy, righteous, and loving. Jesus, the Christ, has always and everywhere been worshipped as the unique Son of God incarnate in human flesh, who, according to the Will of God, suffered and died on the cross and rose from

the grave in order that men might be saved from sin and its consequences and might become children of the Heavenly Father. Baptism and observance of the Lord's Supper have been universally observed.

Although both the Buddha and the Christ¹² taught the inwardness of satisfying living, that ritual, dogmas, metaphysic, magic formulas, repetitions prayers, count for nothing, yet the character of the life inspired by the two masters differs profoundly.

THE TEACHINGS OF SAKYAMUNI ANALYZED

As summarized by an early disciple, the Buddha held, taught, and proclaimed over and over again that the very constitution of Being is evil.

All its constituents are Transitory.¹³
 All its constituents are Misery.
 All its constituents are without an Ego.
(Anguttara-Nikaya, iii, 134)

The Four Noble Truths (Dharma) taught by Buddha in his first sermon, entitled "Setting in Motion the Wheel of the Law,"¹⁴ read as follows:

"This, O Bikkhus [monks or mendicants], is the Noble Truth of Suffering: Birth is suffering; illness is suffering; death is suffering. Presence of objects we hate is suffering; separation from objects we love is suffering; not to obtain what we desire is suffering; briefly, the fivefold clinging to existence is suffering.

"This, O Bikkhus, is the Noble Truth of the Cause of Suffering: thirst that leads to rebirth, accompanied by pleasure and lust, finding its delight here and there; thirst for pleasure; thirst for existence; thirst for prosperity.

"This, O Bikkhus, is the Noble Truth of the Cessation of Suffering:¹⁵ complete cessation of this thirst; the absence of every passion, the abandoning of this thirst, the doing away with it, deliverance from it, with destruction of desire.

"This, O Bikkhus, is the Noble Truth of the Path which leads to cessation of suffering: that Noble Eightfold Path: Right Belief, Right Aspiration, Right Speech, Right Conduct, Right Means of Livelihood, Right Endeavor, Right Mindfulness, Right Meditation."

Briefly summarized, Sakyamuni's system was based on four fundamental Dharma, or truths:¹⁶ Suffering, the Cause of Suffering, the Cessation of Suf-

fering, and the Path to the Cessation of Suffering. "This Ladder of the Buddhist Mystic," says Professor Kenneth J. Saunders, "begins in right mental attitudes, such as knowledge of the misery of the world, its cause and its relief, passes to the second step, which is to renounce the pleasures of sense, to harm no living things, to have only kindly thoughts, and so by carefully wrought out stages it passes from this state of right enlightenment to the elements of moral conduct, right speech, right action, right livelihood, and to the more difficult realm of right mental concentration and effort, till the last step of right rapture, with its four jhanas or ecstatic states, is reached."¹⁷

"Buddha's Eightfold Path," says Professor Burnett H. Streeter, "considered as a series of ethical precepts, resembles the Sermon on the Mount more than does any other moral system. Such differences as there are between the moral teaching of the Buddha and the Christ are directly related to, and are logically necessitated by, their contrasted views of the nature of Ultimate Reality."¹⁸

In his discourses the Buddha speaks not only of thirst and desire but of ignorance and illusion, of the energy of the will, of character training. He recognized the good things of life as well as the bad; taught discrimination of values. True moral conduct "consists in . . . acts which produce or preserve the true values of life and destroy life's evils." "His system may be classed as a form of altruistic hedonism in which the higher spiritual pleasures are rated much more important than those of the body. Pleasure of the senses, according to the Buddha, is seldom really desirable in the long run; those who seek and find it discover that it does not permanently satisfy. . . . Peace, freedom, equanimity—those are the things that are worth while both for the actor and for all. It is in the inner life . . . that the true goods and ills are to be found."¹⁹

Notwithstanding Professor Pratt's sympathetic interpretation of Buddha's religious insight, it remains true that the Buddha built his entire system upon such a hedonistic conception of life, and upon an impersonal world-view. Jesus, on the contrary, based his upon a personal world-view and upon a noble ethical conception of the goal of life.

Although the teaching of the Buddha was mainly negative, it was also truly positive. Rejecting sensual pleasures, austerities, and metaphysics, the Buddha emphasized the moral life. Moral achievement, he held, does not come by mere wishing, but only by rigorous self-discipline. Hence the Noble Eightfold Path. He had no plan for the reform of society. Rather did he deem it practically impossible for men and women remaining in society to

attain salvation. They must devote themselves wholly to the new and only true way of life.²⁰

Nevertheless his teachings appealed to many as so noble and his personality was so winsome that they became lay followers. He therefore formulated a few simple rules of life for them also. Of the ten precepts for the monks, the first five should be observed by lay disciples.²¹ They must refrain from killing, stealing, adultery, lying, and strong drink. They should cultivate faith, virtue, generosity, and wisdom, and strive to rid themselves of greed, avarice, ill will, sloth, worry, lust, and doubt. The lay disciple, though not able, like the monk, to attain Nirvana at once (*i.e.*, on death), would nevertheless be reborn into a heaven where he could complete his efforts and become a "never-returner."

In stressing the moral life the Buddha laid great emphasis on compassion and disinterested goodwill, expressing itself in helpfulness. Members of the brotherhood must care for each other and minister to each other's needs. "Whosoever waits upon the sick [monk] waits upon me," said the Buddha. "But most important of all, one should carry the good tidings of Buddha's truth [Dharma] to all who can be reached and who have ears to hear. . . . The conversion of as many as possible to the truth was one of the chief functions of the Buddhist Brotherhood."²²

To the Buddha belongs the imperishable honor of organizing the first missionary religion. He brought "noble" idealism, held esoterically by Brahmins, out of the forests into the towns and villages, for all the people—a notable reform. Furthermore, by describing his Fourfold Truths and his Eightfold Path as "Nobel"—literally "Aryan"—he abolished the conception of noble rank as dependent on race and blood, and based nobility solely on personal character. "His aim was to produce noble personalities," declares Professor Junjiro Takakusu. Any man of noble character, Sakyamuni insisted, is a true Aryan, of whatever race or class or caste he might be. This principle made his system truly universal and was no doubt an important reason why it became so popular. This reminds one of the corresponding teaching of Jesus that not the blood descendants of Abraham are his true offspring, but only they who emulate his faith and character.²³

Sakyamuni's missionary zeal sprang from his profound compassion for the suffering of people who were "ignorant" of the true way. All their teachers—superstitious priests, learned Brahmins, and emaciated "saints"—were in fact blind. It is significant witness to his nobility that for nearly a half century he devoted himself unceasingly to his missionary labors and that he

so inspired his disciples that for many centuries they too regarded missionary activity as a vital duty. This was a new note in religion. Nothing like it existed in Vedism, or Brahmanism,²⁴ or the Bhagavad Gita. The religions of the ancient world were local and national. No missionaries went out from Egypt, or Mesopotamia, or Persia, from Greece or Rome, China or Japan. Buddhism and Christianity alone have been peaceful missionary religions.

In sending forth his monks on their annual missionary journeys, the Buddha commissioned them with these words:

"Fare ye forth, brethren, on the mission that is for the good of many, for the happiness of many, to take compassion on the world, to work for profit and good and happiness to gods and to men. Go not singly; go in pairs. Teach ye the Truth, lovely in its origin, lovely in its progress, lovely in its consummation. Both in the spirit and in the letter proclaim ye the higher life in all its fullness, in all its purity. Beings there are whose eyes are hardly dimmed with dust perishing because they hear no truth."

He is reported to have said: "As a mother at the risk of her life watches over her own child, her only child, so let every one cultivate a boundless love towards all Beings."²⁵

Once when a disciple proposed to go to a wild and dangerous tribe, the Buddha, to test him, asked what he would do should they curse him or beat him or stone him. In reply to each question he said he would think them kind and good because they might have treated him worse. "And if they do kill you?" "I will certainly think they are kind and good since they deliver me with so little pain from this vile body." "Very well," replied the Buddha, "with such perfect patience you are allowed to fix your abode in the country of these violent men. Go, Purna; yourself delivered, deliver others; yourself arrived at the other shore, bring others there; yourself having attained Nirvana, conduct others to it."²⁶

It is clear that the Buddha did not denounce all desire—only evil desires. Nor did he adopt the principle of absolute "non-action," as held by Jains. When one of them questioned him about his teaching, he declared: "I proclaim the non-doing of evil conduct of body, speech, and thought. . . . I proclaim the doing of good conduct of body, speech, and thought."²⁷ Moral conduct has real value for this life and carries with it the promise of final attainment of Nirvana. Even he, the Buddha, could not help them except by way of example and as a teacher. His was, thus, strictly speaking not a religion but a system of ethical living.

By self alone is evil done; by self alone does one suffer;

By self alone is evil left undone; by self alone does one obtain salvation.
Salvation and perdition depend upon the self; no man can save another.

The shunning of evil, the doing of good, the cleansing of the heart:
this is the religion of the Buddhas.²⁸

BASIC DOCTRINES: KARMA, SAMBARA, NIRVANA, DHARMA

The Buddha made fundamental in his new way of life four characteristic Hindu doctrines—Karma, Samsara, Nirvana, and Dharma, which call for more detailed exposition than we have yet given them. Karma affirms that deeds bring effects according to their moral character. It was the law of cause and effect applied to the moral realm. It conceived the universe as a moral order automatically conferring blessings on those who do right and misfortune on those who do wrong. This led to the doctrine of Samsara²⁹—repeated rebirth. The two doctrines combined made it easy, in spite of experience, to maintain the conception of the moral order of the universe. Whenever an obviously good man suffered calamities the explanation was at once available that his misfortune was the natural consequence of evil deeds in a former life, and when an obviously bad man prospered it was because of good deeds in a former life. But the doctrine also carried the warning that evil deeds in this life bring serious consequences in the next, for one might be born in any one of a score of hells, or as a filthy animal or an insect, or as a member of an inferior caste, or as a woman.

These doctrines constituted the warp and woof of the moral convictions of India, and Sakyamuni accepted them without question. They were, however, inconsistent with his doctrine of the "self." He held, according to early traditions, that the self, the atman, in every human being, is not a permanent entity, as taught by Hinduism, but is a restless flux, just as the body is. Being a composite entity, it finally disintegrates as the body does, and ceases to exist. For every composite thing necessarily vanishes when its component elements separate. He thereupon drew the conclusion that since the self has no permanent reality, to think that it has is an illusion (Maya).

This so-called "no-self" doctrine was fundamental in the system³⁰ and became a point of intense controversy between Buddhists and non-Buddhists. Sakyamuni, according to the tradition, taught that when one discovers that he is only a transient being he at once sees how worthless are the things which men crave. The insight that there is, in reality, no enduring self puts

an end to "thirst," grasping, attachments, and evil desires of all kinds. This is the enlightenment, the "knowledge," which brings cessation of all restless striving, peace of mind, tranquility of spirit, indifference to the affairs of the world—Nirvana. The activities of the Noble Eightfold Path have as their chief goal the attainment of this insight, the calm joy of knowing that one is no longer subject to the miseries of repeated birth-and-death (Samsara). The "no-self" doctrine was fundamental.

This "no-self" doctrine, says Professor Rhys Davids, "was resort to a desperate expedient of mystery," one of four desperate efforts in which Sakyamuni was "most certainly wrong." "The doctrine," he adds, "is an incomprehensible mystery," which was nevertheless universally accepted in theory by Buddhists of all sects and has had the greatest practical effect on the lives of believers. It apparently maintains the moral order of the universe, but at the expense of logic and reason, by proclaiming an utterly unprovable and improbable dogma. He therefore argued in his *Hibbert Lectures* (1881) that "it would be more accurate to drop the word transmigration altogether when speaking of Buddhism, and call its doctrine the doctrine of Karma." He supports this proposal by saying, "The transmigration of souls . . . has never been found mentioned at all, or even referred to, in the Pali Pitakas. I have no hesitation in maintaining, therefore, that Gotama did not teach the transmigration of souls."³¹

It should be added that while the "no-self" doctrine is generally accepted by Buddhist philosophers, "there is little evidence that the Buddha himself taught it and much indirect evidence that he did not."³² They did this because Sakyamuni had left the doctrine of man's self inadequately clarified. They thought, no doubt, they were following the Master, but their development of the doctrine plunged the entire system of Buddhist thought into confusion and self-contradictions.

Nirvana³³ has been widely misunderstood in the West. It does not imply the extinction of the soul at death (the doctrine of the non-self); it refers rather to the extinction of Karma-producing desires—thirst, grasping, attachments, clinging to life—the causes of suffering here and hereafter. *Nirvana is a calm state of the mind*. It may be attained in this life, as the Buddha himself showed. The death of Sakyamuni is commonly called "Pari-Nirvana"—complete extinction, perfect peace. Christians often speak of death as entering into rest. Professor Rhys Davids, after minute scrutiny of the use of the word Nirvana in the most ancient Pali texts, came to the conclusion that early

Sanskrit writers "look upon Nirvana as a moral condition, to be reached here, in this world, in this life."³⁴

Nirvana holds a place in Buddhism comparable to that held in Christianity by faith in immortality. Both Sakyamuni and Jesus were reticent regarding details of what follows death for disciples. For both, the essential thing is to live rightly here.

One further term requires attention, Dharma. No single English word fully expresses its meaning. An ancient Sanskrit word, it was used by all teachers of religion, morals, and philosophy. According to the context it is variously translated as Truth, Right, Law, System, Doctrine, the Norm, the Standard, the Proper, Good Taste, Good Manners, and the like. Each religious sect and school of philosophy had its own system of ideals and principles—its Dharma—which was regarded, not as having been invented, but as being of the very nature of the universe, and therefore eternal. Sakyamuni declared that through his "enlightenment" he had "seen" the true standards of life, the actual principles on which the world and human life were built, the True Path followed by former Buddhas by which they had obtained "release" from Karma and Samsara and had gained Nirvana. That was his "Dharma."

On awakening from his trance and mystic vision under the Bo-tree, he started for Benares to visit his five former fellow ascetics, and to them he preached his Dharma. Professor Rhys Davids argues³⁵ that it is equivalent to the phrase: "to found the Kingdom of Righteousness." His interpretation brings it into close similarity to Jesus' phrase in the Sermon on the Mount: "The Kingdom of God and his righteousness."³⁶ Reflection on this interpretation, however, in the light of the Sermon of the Buddha at Benares and on the nature of the faith and practices of his followers, century after century, does not seem to justify Professor Rhys Davids' interpretation. The Four Noble Truths deal with suffering and salvation from suffering, through release from Karma and Samsara. Nothing is said about establishing right relations among men; nothing about social injustices. In the specifications of the Noble Eightfold Path, moral conduct is indeed emphasized, but not from the standpoint of a righteous social order, such as is implied in the phrase "the Kingdom of God and his righteousness." Sakyamuni's teaching deals entirely with the individual problem of victory over "thirst." Nowhere in any account of his teachings does concern for social justice appear.

To translate the phrase "to turn the Wheel of the Law" into "to set rolling the royal chariot-wheel of a universal empire of truth and righteousness," as

does Professor Rhys Davids, is to import into the teachings of Sakyamuni a Christian conception and background which were wholly absent. The Buddha accomplished wonders in helping men to attain peace of mind, gentleness, and nobility of character, but that does not justify attributing to him Christian conceptions. Sakyamuni was not a social reformer.

THE TEACHINGS OF JESUS ANALYZED

In sharp contrast to the system of doctrine and the monastic order organized by the Buddha was the procedure of Jesus the Christ. He laid out no systemized doctrine, nor did he set up an organization, nor specify any regimen for his disciples. He taught that any wrong doing to neighbors, or even failure to help them when in need, was contrary to the will of God, and therefore sin. He denounced hypocrisy, deceitfulness, anger, selfishness, self-righteousness. "Lay not up for yourselves treasures upon the earth, where moth and rust consume and where thieves break through and steal; but lay up for yourselves treasures in heaven."³⁷ He exalted the blessedness of the pure in heart, the humble, the childlike, the generous, the unselfish. Search, he commanded, the eternal values: "Seek ye first the Kingdom of God and his righteousness."³⁸ He taught his disciples to love God supremely and their fellow men as they loved themselves."³⁹ They should, moreover, forgive men⁴⁰ if they wished God to forgive them.⁴¹ He prayed himself and gave his disciples, at their request, that matchless Lord's Prayer, the most universally used prayer⁴² of all history. True greatness, he taught, lay in service. Loving service to the weak, the sick and distressed, those in prison, those who lack food or clothing or shelter—even a cup of cold water "to one of these my brethren"—was in reality a service to Himself. This is the spirit and these are deeds desired by the Heavenly Father."⁴³

Jesus attained for himself and gave to his disciples the most significant of all "creative intuitions"—a fresh insight into basic truth and reality."⁴⁴ This intuition enabled him to set aside "a vast mass of deadening nonessentials for the sake of affirming with clarity and vigor the great living essentials. . . . It gave him a clear perception of the unique worth of every human soul, not only as a matter of principle but also in every concrete situation. . . . It made possible for him the gaining of his supreme insight—that love is the secret of the coming of the Kingdom of God on earth. It was the insight which enabled Jesus to give to men a way of life which transcends all the other great ways of religion."⁴⁵

SOME SIGNIFICANT CONTRASTS

Sakyamuni prescribed, if traditions are to be accepted, a complete set of rules for those who sought salvation through the Noble Eightfold Path. In this, he was following the precedent of Hinduism. This was also the method of Confucius and other Chinese sages, who established the rules of "propriety." Rules and regulations, however, became the "crust of custom" and constituted a serious obstacle to social progress.

Jesus, on the contrary, prescribed no detailed regulations. Instead, he set forth universal spiritual principles. He left his disciples of every age to apply these principles however special circumstances might require. This method provided for freedom and for social progress. When Jesus was about to leave his disciples, he declared to them in their bewilderment that it was expedient that he should leave them, but he promised that he would send them the "Comforter," the "Spirit of Truth," who would guide them in the difficult times ahead.⁴⁶ "The sheer originality of the method of Jesus in this matter," says Dr. Farquhar, "is unparalleled. No other teacher approaches him."⁴⁷

Another important contrast between Sakyamuni and Jesus lay in their conceptions in regard to the nature and significance for men of the spiritual world. Sakyamuni ignored it. Neither the lesser gods of animism nor the great celestial gods of Hinduism appealed to him. He neither denied nor affirmed their existence. What he positively affirmed was that worship of all deities was futile. No deity can save man from his Karma or prevent his Samsara. Every man must work out his own salvation. All depends upon his own following the Noble Eightfold Path. This, and this alone, can vanquish Karma and Samsara.

Metaphysical speculation he also rejected as worse than futile, for it diverts men's efforts from the only way of salvation. The Buddha did not worship. He did not speculate about the Ultimate Reality. His repudiation of both metaphysics and religion amounted to a denial of the competence of man to know this universe. Sakyamuni was an agnostic.⁴⁸ The development of his "Way" after his death shows that he so little understood the insistent demands of the human soul that he thought men could be satisfied without seeking for a world-view and without belief in a Supreme Being.

Jesus followed an exactly opposite course. He presented the object of worship—God—as the Perfect Person, the Father in Heaven, who is directly accessible to all his children. This of course ruled out animism and ancestor

worship, as well as ceremonialism and priestly mediation. This was an epoch-making revolution in religion.

The dominant conception of God attained by the prophets of Israel was that of a single, holy, just, and righteous Sovereign of the universe, before whom even the archangels may only veil their faces and cry, "Holy, holy, holy, Lord God Almighty." In place of this conception, Jesus substituted the Heavenly Father. The idea that the supreme quality of God was not Power and Authority, but Love and Grace, changed religion from a life of fear to one of filial love and transformed God's moral government from that of a Lawgiver, enforcing his commands by punishments, to that of a parent yearning over his children.⁴⁹

Still more important, if possible, was the conception of man involved in this new conception of God. Man is no longer conceived as a mere subject, to be ruled by the rod, but as a son and heir, to be won by love, through free choice, into fellowship with the Father. Man is conceived, thus, as sharing the divine nature, as possessing the divine prerogative of sovereign freedom. Man, therefore, is a being of infinite value.

These far-reaching teachings of Jesus, so different from those of Sakya-muni, were rooted in his personal experience. He taught "as one having authority, and not as the scribes."⁵⁰ His ethics, being based upon personal knowledge of God, possessed an inherent "catagorical imperative." "Mores" change with the times and with peoples. Not so the ethics of Jesus. They are universal, because they are based upon the character of nature's Creator and Upholder.

The teaching of the Buddha was socially negative, in that he required his disciples to become monks, abandoning family and society. The teaching of Jesus was socially positive, in that he bade his disciples to live normal lives in family and society, incorporating them into the Kingdom of God on earth. The teaching of the Buddha was tinged with pessimism. The religion of Jesus was full of optimism, notwithstanding suffering and sin, because the controlling purposes of God guaranteed fulfillment of man's noblest aspirations. While Sakyamuni positively rejected metaphysics, Jesus' conception of the Heavenly Father implied the metaphysics of Personalism, though he never formulated a metaphysical system. He left his followers complete freedom to think out a philosophy for themselves.

Hindu and Buddhist "meditation" on the one hand, and Christian prayer on the other, appear at first glance to be substantially identical. Not so. Oriental "meditation" is the practice of those who seek "flight from the

world," even from the self—the *via negativa*. Christian prayer, on the contrary, is the practice of those who seek fulness of life through harmony with God's will and purpose in the world—the *via positiva*.

THEIR CONCEPTIONS OF THEMSELVES

The most significant contrast between Sakyamuni and Jesus lay in their conceptions of themselves. Sakyamuni never thought of himself as different from other men. He recognized his greatness as due to his "illumination." He had won knowledge of the Truth, the Law (Dharma) of life. He regarded himself as a supreme teacher of men and their example in detachment from all ignoble desires. But he made no claim to be divine, or to be the universal Savior. He had no consciousness of personal relations with Ultimate Reality, for he rejected the conception of a Supreme Personal Being.

To be exact, however, we must say that we do not know just what Sakyamuni did think of himself. The oldest records of his words date from a time so long after his death and are so obviously "embroidered" by admiring followers that we can only conjecture regarding his thought of himself. The records of Jesus' essential teachings and activities, as embodied especially in the Synoptic Gospels, have survived the most rigorous scholarly criticism.

Jesus, unlike Sakyamuni, believed ardently in a personal God, his Father, Creator of heaven and earth. He came to realize that his conscious fellowship with his Father in Heaven was unique. This God-filled consciousness led him to recognize the truth of the announcement of the voice from Heaven: "Thou art my beloved Son, in whom I am well pleased."⁵¹ He believed that this fact laid upon him the unique responsibility of telling men the real nature and purposes of the Heavenly Father.

The contrast between the temptations of Sakyamuni and of Jesus throws further light on their respective conceptions of themselves.

Sakyamuni, according to tradition, was visited by Maya (Illusion), who sought to persuade him to enter at once into Nirvana—the goal for which he had been so long striving. But seeing that he now possessed the secret of salvation for all, his compassion for the suffering world was too great for him to leave it to its sad fate. Maya also sent beautiful girls to tempt him to a life of sensual pleasure. This temptation he also rejected. He returned to society and devoted the rest of his long life to proclaiming his "gospel" of self-victory and thus of victory over Karma and of release from Samsara. Although he returned to society he did not resume family or social life, but

became a mendicant monk, setting an example to his followers of the rigorous self-discipline by which they too might gain Nirvana.

Jesus, according to the Synoptic Gospels, immediately after his baptism and the announcement from heaven that he was God's unique son, went, under an imperative compulsion, to the desert and was there subjected to three temptations, totally different from the temptations met by Sakyamuni. In his inmost soul, Jesus undoubtedly faced many urgent questions: the nature of the Kingdom of God, of the promised Messiah, and of God's purpose for him. His temptations arose in connection with this experience and are thus described by the synoptic writers.

Intensely hungry after forty days of fasting, he was tempted to satisfy his hunger by turning stones into bread and thereby to prove the reality of his divine Sonship. Rejecting this, he was then tempted to prove his Sonship and also to inaugurate his public work by a spectacular casting of himself down from a pinnacle of the temple, thus demonstrating his Messiahship. This temptation also he rejected indignantly. He was thereupon shown the kingdoms of this world with all their glory, and the Devil promised to give them all to him if he would follow the devilish way to success.

Having failed in this third attempt, the Devil left him "for a season," says the third Gospel, implying that such temptations assailed him throughout his ministry. The agony in Gethsemane, as he saw the awful cross looming before him, was the culminating temptation. But his Will was so set to the Father's Will that he did not for a moment hesitate, even though "his sweat was as it were great drops of blood." "Not my will, but thine, be done" was his firm decision, then as throughout his ministry.⁵²

The contrast between the temptations of the Buddha and those of the Christ grew out of their respective conceptions of Ultimate Reality, of man, and of duty.

At one point in the training of the disciples Jesus asked them whom they thought him to be. His disciples, having by that time become convinced of his unique character, were ready to formulate the answer. Peter, the most impulsive among them, promptly replied: "Thou art the Christ, the Son of the living God."⁵³ Jesus accepted this affirmation and at once began to tell them of the hard road which even he, the Christ, must walk—the road of suffering and death, in order to carry out the Will of God.

The conviction of Jesus regarding the uniqueness of his relation to God and to man seemed to the religious leaders of the nation utterly blasphemous. Yet the complete harmony between his character and daily life on the one hand

and the lofty claims of special relation to God on the other was convincingly manifest to his disciples. He had no consciousness of sin. He taught his disciples to pray for forgiveness of their sins, but, so far as we know, he himself never uttered that prayer.

BUDDHA, AN ORIENTAL; JESUS, AN OCCIDENTAL

Buddha and Buddhism are psychologically Oriental. Jesus and Christianity are psychologically Occidental. The assumption that Jesus was so Oriental that only an Oriental can fully understand him is not borne out by the plain facts. For he was not negating, pessimistic, quietistic, introverted, monistic, ascetic; that is, he was not a typical Oriental saint or mystic, seeking individualistic satisfaction in the ecstasies of absorption into Absolute Being, striving for metaphysical union with an utterly impersonal Ultimate which is ever "beyond good and evil." He was, on the contrary, extroverted, active, optimistic, dualistic; that is, Occidental. He did not urge his disciples to flee the world, to become hermits or mendicant monks, but rather through self-sacrifice and service to fellow men to strive for the establishment of the Kingdom of God on earth.

Jesus was, indeed, a mystic, relying on intuitions, but not of the Oriental type. He loved solitude and communion with God; yet he reveled in the beauty of the world of the senses and loved to be active and to associate with men and women and children. He was not in the least interested in metaphysics. The typical Oriental conceptions of Karma, Samsara, and Maya (illusion) had no place in his thought. He was a realist. His supreme interest was in *knowing* the Father and in *doing* his will. He was not a yogi. He did not buffet his body in order to gain mystic experience. He was, on the contrary, a sane and normal human being, tremendously interested in God and man and their right relations. One reason why the Orient has been slow in accepting Jesus may be that he was Occidental in temperament and mentality.

TWO WONDERFUL PERSONALITIES

The Buddha and the Christ—what wonderful personalities⁵⁴ they were, so full of courage and charm, so penetrating and original in thought, so confident in the abiding truth of their teaching! Little wonder that they won devoted followers and that they have continued throughout the centuries to inspire

serious-minded men. Yet when we reflect on the differing postulates which underlie their systems and their thought about themselves, the differences seem far more important than the similarities. It is a matter of great practical significance, both ethical and psychological, that "the Buddhist bows before a figure that sits rapt in eternal meditation, the Christian before one that hangs bleeding from a cross."⁵⁵

The special qualities possessed by Sakyamuni made him the Buddha, the Light of Asia. Those possessed by Jesus made him the Christ, the Light of the World.

CHAPTER XI

RELIGION

While religion is universal, both its inner experience and its outer expressions vary enormously. Its elements are all so different in different lands that what seems quite logical and natural to followers of one religion often appears to followers of another quite illogical, or even absurd. The extent, moreover, to which the religion of a people has molded the very structure of their inner as well as their outer life is little appreciated by one who has not given the matter particular attention.

"Art in Japan," says Lafcadio Hearn, "is so intimately associated with religion that any attempt to study it without an extensive knowledge of the beliefs which it reflects were mere waste of time. By art I do not mean only painting and sculpture but every kind of decoration and most kinds of pictorial representation—the image on a boy's kite or a girl's battledore . . . not less than the pattern of the girdle of a princess, the shape of the paper dog or the wooden rattle bought for a baby, not less than the forms of the Ni-O who guard the gateways of Buddhist temples. . . .

"Let us ask ourselves how much of English or French or German or Italian literature could be fully understood without the slightest knowledge of the ancient and modern religions of the Occident. I do not refer to distinctly religious creators—to poets like Milton or Dante—but only to the fact that even one of Shakespeare's plays must remain incomprehensible to a person knowing nothing either of Christian beliefs or of the beliefs which preceded them. The real mastery of any European tongue is impossible without a knowledge of European religion. The language of even the unlettered is full of religious meaning: the proverbs and household phrases of the poor, the songs of the street, the speech of the workshop—all are infused with significations unimaginable by any one ignorant of the faith of the people. Nobody knows this better than a man who has passed many years in trying to teach English in Japan [as Hearn had] to pupils whose faith is utterly unlike our own, and whose ethics have been shaped by a totally different social experience."¹

For the mutual understanding, therefore, of the East and the West, each must seek to transcend its provincialism and gain some familiarity with the religion of the other.

FOX-POSSESSION IN JAPAN

By way of illustration, consider the phenomena of fox-possession. For centuries Japanese have maintained the Cult of the Fox. Fox shrines are found everywhere. A fox-deity (Inari) is believed to have power to possess the spirit and body of human beings, sometimes bestowing wisdom and foreknowledge and making the one possessed a wizard or fortuneteller. Crawling and yelping are common manifestations of fox-possessed persons.

To an Occidental, the sight of fox-possessed individuals at a religious service, excited to a frenzy by the prolonged rhythmical beating of drums and the weird chantings of priests and worshippers, seems utterly lacking in religious characteristics—mere exhibitions of hysteria. To those who participate, however, the ritual is thrillingly religious. The fox-god, they believe, is revealing his powers.

I well recall my first sight of fox-possessed individuals. I had been reading with a Bible class the Gospel of St. Mark. The passages about the casting out of evil and unclean spirits, describing their fits, foaming at the mouth, grinding of teeth, and remarks evincing superhuman knowledge, led the boys to say that the demoniacal possession of the New Testament was just like Japanese fox-possession.

This led me later to visit the shrine where fox-possessed persons and their friends regularly gathered. The similarities between the phenomena we saw and those described in St. Mark were indeed striking. Further study led me to the conclusion that fox-possession and other types of possession—snake, badger, demon, etc.—were all due to popular superstitions connected with animal worship. These beliefs had the power, so to speak, to hypnotize nervously susceptible individuals who exhibited the popularly anticipated patterns of behavior. Universal education, dissemination of scientific knowledge, and adoption of Occidental medical practice in modern Japan have combined to undermine such beliefs, although the fox-shrines are still maintained.

Another personal experience with fox-possession may be in point here:

“Before leaving this village,” said Takahashi-san, my traveling companion, a local evangelist, “suppose we call on the fox-possessed witch and get her to tell us our fortunes.” On enquiry I learned that the village was famous

throughout that countryside as the home of this old woman, believed to be over a hundred, who for many decades had been "possessed" by the spirit of the fox, which enabled her, when it responded to her call, to see the future, to cast spells over visitors, and also to tell their fortunes. Accepting the proposal, in due course I found myself entering a dingy, one-room hut, the home of the witch. The old woman had been asked and had consented to allow a foreigner to call upon her.

When we were seated with our feet under us on a coarse mat a foot or so lower than the platform on which she sat, she poured out two cups of lukewarm tea and handed them down to us, but without a word of greeting or even the customary bow of welcome, although we were bowing quite properly. Outside the sun shone brightly, but not a ray entered the room after the door was closed. We could scarcely make out the woman's figure, nor did I get any impression of her face. My comrade then explained that I was a visitor from America who had spent the night in the village, and having heard of her fame and her ability, by the aid of her fox-spirit, of looking into the future, had come to get her to tell me my fortune.

She asked no questions, and on account of the darkness she certainly could have gained little if any impression from my face or general appearance. She turned toward the East, gently beat a low-sounding drum for several minutes, and then muttered in scarcely audible sounds a few sentences which I could not understand, although I was able to use the ordinary Japanese conversational language and to give my lectures and sermons in Japanese. When she finished and was silent, Takahashi-san bowed, as I did also, and laid on the low table before her a small gift, money folded in the customary white paper, after which, bowing ceremoniously, we withdrew. The old woman made no farewell bow—very strange for a Japanese and stranger still for a Japanese woman.

On returning to the hotel I soon saw that Takahashi-san was much disappointed, for he had been led by his informants to expect the old woman to lapse into a trance or swoon, during which she would make strange sounds resembling the barking of a fox and would tell what she was seeing in her vision. Nothing of the kind, however, had occurred. She had merely spoken in archaic language announcing that on my way back to my country I would be shipwrecked and that my home had been burned down but that in the end I would become rich and be happily married to a beautiful woman! She did not know that I was already happily married. As for the prophecy, none of the events foretold ever happened. It was quite clear to me that the dark-

ness of the room, the raised platform on which she sat exalted above her visitors, the rhythmical beating of the drum, the absence of the usual polite forms of welcome and farewell, and the archaic language in which she spoke were devices for arousing mystical feelings in her visitors. My being a foreigner had probably thrown her off her track and had inhibited the fox-spirit from "possessing" her. Here, I felt, was an example of mystical experience, sometimes genuine, oftentimes faked, widely practiced among all primitive peoples, and lasting on among certain elements of the population in even highly cultured lands.

Many other experiences in Japan opened my eyes to see how widespread among the people were deep mystical emotions connected with their religious life—for instance, the evidences of strong mystical feelings of awe and adoration that swept over the scores of white-robed pilgrims who had toiled upward through the night to the summit of Mt. Fuji, when they saw the sun-god coming up in all his glory and majesty out of the Pacific, the heavens all aglow with wondrous colors. Nor can I forget the throng of Nichirenites whom I once saw, early one morning, who had spent the whole night in their temple chanting in unison with their bodies swaying rhythmically with the steady beating of the hypnotic drum, while repeating the sacred words: *Namu Myo Ho Ren Ge Kyo* (Adoration to the Wonderful Lotus Sutra), repeated endlessly, thousands upon thousands of times.

If the phenomena of fox-possession seem queer to an Occidental, no less must the Occidental phenomena of Holy Rollers or "speaking with tongues" seem queer to an Oriental. The revival scenes promoted a century or more ago by Finney in American and Wesley in England or the antics of certain modern revivalists must appear wholly without religious significance to cultured Orientals to whom the essence of religion is the illumination or ecstasy of the soul, in quiet meditation in some secluded temple.

It is in truth as Professor Bergson has said: "The spectacle of what religions have been in the past, of what certain religions still are, is indeed humiliating for human intelligence. What a farago of error and folly! . . . Religion has been known to enjoin immorality, to prescribe crime. The cruder it is, the more actual space it occupies in the life of a people."² Religion has been both a "breeder of strife" and a "bringer of peace," a "stimulator of fanaticism" and a "shedder of light." Were the crudities, superstitions, and crimes all that there is in religion, the sooner man gets rid of it the better for him. The significant thing about it, however, is that from its lowly beginnings in confused ideas, feelings, and activities, there have gradually developed

great systems of thought, wonderful art, lofty ethical ideals, and inspiring religious motives.

The essential feature in all religions is that they have helped to bring men into relation with the invisible world.

"The persistence of religion," says Professor H. F. Rall, "is one of the most striking facts in human history. Religion belongs to every race and age. With advancing knowledge it has had to alter its ideas. Its institutions and practices have been modified with social change. Particular religions have passed away. Yet religion persists. Bread and love and religion have been the three great impelling interests of men." Thus does Professor Rall open his exposition of Christianity. The nature of religion he defines in these words: "Religion is man's life . . . in relation to a world of a higher order, upon which he feels himself dependent, to which he knows himself under obligation, and in relation with which he finds life's meaning and seeks its completion."³

RELIGION IN INDIA

In comparison with the West, the East, especially India, appears extremely religious. All social acts, and even the caste organization of society, are religious. The central interest of India for more than twenty-five centuries has been, and still is, about the soul and its destiny. Hindus are sure of the soul as of nothing else. The masses of the people, not only of India but also of China and Japan, are vividly convinced of the reality of a host of invisible spirits. Like the Athenians of old, who were so religious that they had an altar even to an Unknown God, Orientals have shrines to every conceivable deity and spirit, and their daily lives are suffused with consciousness of the spirits' power to bring weal or woe. Though not all Orientals achieve mystical states, some degree of mystical experience appears to be more general in the East than in the West. Brahmins and the philosophically inclined are enraptured by the deeper thoughts in the Upanishads and the Bhagavad Gita. Many of them have an occasional mystical uplift. It convinces them of the validity of their faith, whatever deity they worship. The warm phrases of their religious literature remind an Occidental of the Psalms and the Prophets.

Writing of India, Dr. Farquhar says: "The Temple is a constant joy to each Hindu because he can go and actually look on the face of the god whom he loves, express his affection by giving him a gift of food, pour into his ears all

his sorrows and all his desires, hear the god's reply . . . and go home fortified against evil spirits and ill-luck through eating a portion of the food that has been offered to the divinity. The *bhakti* [personal religious devotion] of the Hindu, whether villager or saintly poet, is usually a passionate devotion to a single idol. He dances with rapture or falls in a swoon from sudden emotion when he sees the glory of the divine eyes."⁴

Among the religious phenomena often emphasized by Oriental religions, even the nobler forms of Hinduism and Buddhism, are the supernatural powers allegedly acquired by those who practice austerities and prolonged meditation. These magical powers include such wonders as hearing heavenly music, passing through walls, remembering one's previous lives, mind reading, clairvoyance, clairaudience, ability to walk on water and to fly through space. Such supernatural powers are uncritically credited to saints and hermits by practically all the people. Even Occidental admirers of Oriental faiths often ascribe these occult powers to ascetics living today in Himalayan caves and Tibetan monasteries.

The whirling dervishes of Islam (in India as elsewhere), the quiet meditations of Buddhist, Taoist, and Shinto priests, the practice of austerities, yoga, Zazen, and the veneration offered to ancestors throughout the Orient, all beget intense religious emotions.

Summing up his experiences as a missionary in India, Dr. H. De W. Griswold declares that the Hindu does not distinguish between social custom and religion as does the West. The religious point of view dominates in *all* the affairs of life. "The principle of Christianity is, 'Whether ye eat or drink or whatsoever ye do, do all to the glory of God.'⁵ But the principle of Hinduism is, 'Whether ye eat or drink or whatsoever ye do, do all according to fixed rule and established custom.' This explains in part why Eastern peoples in general and Hindus in particular seem at first sight so religious. It is because their religion consists so largely in the punctilious performance of an elaborate body of religiously consecrated custom."⁶

In regard to its inner genius, "Hinduism," he says, "has always had the general animistic or pantheistic tendency to deify everything. It is a revised polytheism grounded in the pantheistic One and All. Hence everything in heaven and on earth and under the earth may be worshipped—33,000,000 gods, . . . It is the home at once of animism and philosophy, magic and metaphysics."⁷ Dr. Griswold points out, moreover, that "India is the home of meditation. The climate predisposes to meditative calm. The most typical reli-

gious attitude is that of a Buddha or of some ascetic or holy man of Hinduism sitting engaged in profound thought.”⁸

CONTRAST BETWEEN RELIGION IN INDIA AND EUROPE

An important contrast between the East and the West is that the social and institutional life of the West was derived from pre-Christian Aryan traditions, whereas, in the Orient, the social customs and institutions grew up with the religious life in unbroken continuity. In China and Japan, the injection of Buddhism did not modify in any material way the social habits and institutions which had developed under their primitive animistic and mythological conceptions of nature and man. Indeed, Buddhism tended rather to strengthen them, for it incorporated without qualms their animisms and mythologies. This constitutes another ground for the general unity pervading the Orient.

“All Indian religions,” says Sir Charles Eliot, “have a passion for describing in bold imaginative outline the history and geography of the universe. . . . The Hindu perceived more clearly than the Jew and the Greek that his own age and country were merely parts of a much longer series and of a far larger structure or growth. He wished to keep this whole continually before the mind, but in attempting to describe it he fell into that besetting intellectual sin of India, the systematizing of the imaginary. Ages, continents, and worlds are described in detailed statements which bear no relation to facts.”⁹ Sir Charles then proceeds to illustrate his generalization by presenting in detail the imaginary cosmogonic, historical, sociological, and geographic myths that hold so important a place in Indian literature.

Contrasting religion in Europe and India he says: “In Europe those who follow disreputable occupations rarely suppose that they have anything to do with the Church. In India, robbers, murderers, gamblers, prostitutes, and maniacs, all have their appropriate gods.”¹⁰ Sir Charles also stresses, however, the nobler aspects of Indian religions. “The claim of India to the attention of the world is,” he declares, “that she, more than any other nation since history began, has devoted herself to contemplating the ultimate mysteries of existence. . . . Indian religions have more spirituality and a greater sense of the Infinite than our Western creeds, and more liberality. . . . And though some Indian religions may sanction bad customs, sacrifice of animals, and immoral rites, yet on the whole they give the duty of kindness to animals a prominence unknown in Europe, and are more penetrated with the idea that civilization

means a gentle and enlightened temper. . . . India's greatest contribution to religion is not intellectual . . . but the persistent and almost unchallenged belief in the reality and bliss of certain spiritual states which involve intuition." "The fact that about half of the population of the world has come under the influence of Hindu ideas gives Indian thought historical importance rather than authority."¹¹

"The moral extravagance of Hinduism," he states, "is more serious. . . . Among the great religions of the world there is none which countenances so many hysterical, immoral, and cruel rites."¹² "An exuberant mythology bestows on them [the great gods] monstrous forms, celestial residences, wives, and offspring; they make occasional appearances in this world as men and animals; they act under the influence of passions which, if titanic, are but human feelings magnified. The philosopher accommodates them to his system by saying that Vishnu or Siva is the form which the Supreme Spirit assumes as Lord of the visible universe, a form which is real only in the same sense that the visible world itself is real"¹³

"Hinduism has often and justly been compared to a jungle. . . . Art, commerce, warfare, and crime, every human interest and aspiration, seeks for manifestation in religion; and since men and women of all classes and occupations, all stages of education and civilization, have contributed to Hinduism, much of it seems low, foolish, and even immoral. The jungle is not a park or garden."¹⁴

"Hinduism is therefore not a definite dogmatic creed but a vast, complex but subtly unified, mass of spiritual thought and realization. Its tradition of the godward endeavor of the human spirit has been constantly enlarging through the ages."¹⁵ The idea that Hinduism "has stood still for uncounted centuries" is declared by Radhakrishnan to be "altogether wrong."¹⁶ The Aryans on entering India brought with them a religion resembling that of the Homeric Greeks, with their worship of Zeus Pater (Jupiter, Sky-Father). Among the tribes which they gradually subdued—Dravidian and still earlier aborigines—they found various image-worshipping cults. Those Aryans did not seek to suppress the native religions but gave them rather a status alongside of their own. "The Hindu took up the gods of even the savage and the uncivilized and set them on equal thrones to his own."¹⁷ In this way the primitive Aryan cult became "Dravidianized," incorporating many cults with all their gods and goddesses, spirits and elves. Hinduism is the polytheistic, poly-idolatrous, poly-traditional, and poly-ritual religion. Even such ideals as vegetarianism and nonviolence (Ahimsa) came apparently from Dravidians.¹⁸

Sir Charles Eliot suggests that it might really be more correct, did we know more about the pre-Dravidian civilization and religion, to say that Hinduism is essentially Dravidian religion modified by Aryan ideas, than to say that Hinduism is Aryanism Dravidianized. The characteristic gods and goddesses of India, such as Siva, Krishna, Rama, and Kali, and even such doctrines as transmigration (Samsara), incarnation (Avatar), and fate (Karma), were no part of the original Vedic religion, but were probably taken up by the Aryans after they entered India.¹⁹ Hinduism, Sir Charles declares, like Japanese Shinto, is "not a religion which has molded national character, but the national character finding expression in religion."²⁰

Later Hindu thought developed the idea that all the gods worshipped by the various cults with many differing names were in reality different forms and names of the one Ultimate Reality. Defending this point of view, Dr. Radhakrishnan states that "to admit the various descriptions of God is not to lapse into polytheism. When Yajnavalkya was called upon to state the number of gods, he started with the popular number 3306, and ended by reducing them all to one Brahman. 'This indestructible, enduring reality is to be looked upon as only one.'"²¹

"In a sense, Hinduism may be regarded as the first example in the world of a missionary religion. Only its missionary spirit is different from that associated with the proselyting creeds. It did not regard it as its mission to convert humanity to any one opinion."²² Its missionary method was, as he states, to take into itself all the beliefs and practices of even the least developed tribes, validating them, and encouraging the tribes and the cults to retain them, regardless of their nature. It seems rather strange to dignify this method by the term "missionary"!

"The Aryan and the Dravidian," he goes on to say, "do not exist side by side in Hinduism but are worked up into a distinctive cultural pattern. . . . When conceived in a large historical spirit, Hinduism becomes a slow growth across the centuries, incorporating all the good and true things as well as much that is evil and erroneous, though a constant endeavor, which is not always successful, is kept up to throw out the unsatisfactory elements. Hinduism has the large comprehensive unity of a living organism with fixed orientation."²³ Sketching the main trends in the history of its development, he declares that "the Upanishads are products of a perfectly spiritual movement which implicitly superseded the cruder ceremonial religion of the Vedas. When the movement of the Upanishads became lost in dogmatic controversies, when the fever of disputes and dialectics lulled the free spirit of religion, Buddhism

called upon the people to adhere to the simplicity of truth and the majesty of the moral law. About the same period, when canonical culture and useless learning made religion inhuman scholasticism and filled those learned in this difficult trifling with ridiculous pride, the Bhagavad Gita opened the gates of heaven to all those who are pure in heart. When the ritualists succeeded in imprisoning the living faith in rigid creeds, the true prophets of the spirit, the Shaiva and Vaishnava saints, and the theologians like Samkara and Ramanuja summoned the people to the worship of the living God. . . . There has been no such thing as a uniform stationary unalterable Hinduism, whether in point of belief or practice. Hinduism is a movement, not a position; a process, not a result; a growing tradition, not a fixed revelation. Its past history encourages us to believe that it will be found equal to any emergency that the future may throw up, whether on the field of thought or of history."^{24,25}

THE CASTE SYSTEM

Yet the picture of Hinduism presented by Professor Radhakrishnan is not altogether rosy. At the beginning of his discussion of caste he says that he does not propose to relate the evils of the system but wishes rather to call attention to its underlying principles. These he describes as natural and even benevolent, in view of the racial situation of the times. "While caste has resulted in much evil, there are some sound principles underlying it."²⁶ Toward the close of the fourth and last lecture, however, he laments the existing situation in the following words: "Listlessness reigns now where life was once like a bubbling spring. We are today drifting, not advancing, waiting for the future to turn up. There is a lack of vitality, a spiritual flagging. Owing to our political vicissitudes, we ignored the law of growth. . . . Today we seem to be afraid of ourselves, and are, therefore, clinging to the shell of our religion for self-preservation. The envelop by which we try to protect life checks its expansion."²⁷ Nevertheless, he holds it "fairly certain" that the Hindu solution of the problems of the relations of races and religions will be accepted by the world generally and that Hinduism, in the broad sense, will become universal. To this end he urges that "the Hindu scriptures should be thrown open at the present day to all people irrespective of their caste or sex."²⁸

The impression made by religious India upon such an intelligent observer as John Gunther is exceedingly depressing. From the census report of 1911 he quotes the following paragraph: "There is a bewildering maze of sects which overlap each other in the most extraordinary manner. Hinduism

shelters within its portals monotheists, polytheists, and pantheists; worshippers of the great gods Siva and Vishnu, or of their female counterparts, as well as worshippers of the divine mothers of the spirits of trees, rocks, and streams, and of the tutelary village deities; persons who propitiate the deity in all manner of bloody sacrifice; and persons who not only will not kill but who must not even use the word 'cut'; those whose ritual consists mainly of prayers and hymns, and those who indulge in unspeakable orgies in the name of religion."²⁹

Recording his own observations, he describes in graphic language "the Cult of the Cow" with its disastrous economic consequences; the practical working of caste and the tragedy of untouchables; child marriage, widows, and purdah (seclusion of women); and the conflicts of Hindus and Moslems. The picture he gives is unspeakably sad.³⁰

Professor Radhakrishnan's defense of the caste system is challenged even in India. Hon. K. M. Panikkar, Foreign Minister of the Indian state of Patiala, for instance, in his volume on *Hinduism and the Modern World*, roundly denounces "the Brahmin apologists of caste who from the pinnacle of their philosophical wisdom beguile themselves and try to beguile others that it is to the undoubted good of the world that society should be organized horizontally, with themselves of course at the top, and claim that caste is the great achievement of the Hindu genius for synthesis conveniently forget these sixty million untouchables who constitute the submerged basis of the Hindu pyramid. Sir S. Radhakrishnan sees in untouchability the humanity of the higher castes who, in the recognition of the philosophic truth that 'the savage and the primitive, the barbarous and the backward . . . also in their imperfect fashions are struggling towards that abiding city which shines in dazzling splendor up the steep and narrow way,' let them live instead of trying to annihilate them as other conquering nations did."³¹

Mr. Panikkar riddles with sarcasm the sophistry, casuistry, and falsification of history by Brahmin apologists, such as Professor Radhakrishnan, who represent the caste system as the product of "high moral and ethical purpose . . . though now degenerated into an instrument of oppression and intolerance." He insists that the caste system through its "fragmentation of society into thousands of little cliques (over 3000 castes)" who will not "inter-marry nor inter-dine," has, from early times, not only effectually prevented the development of Indian national unity but has also stunted its growth along many lines. "Before the Hindus can take their place with the civilized peoples it is necessary that they should bring their society in line with modern ideas

and purge themselves of the numerous weaknesses which render them ineffective in every aspect of life."³²

In his chapter on "Caste and the Structure of Society" in *The Legacy of India* (edited by G. T. Garratt), Mr. R. P. Masani has given Occidentals a most realistic, impartial, and reasonable account of caste. He neither condones nor defends the evils inherent in the system; he seeks rather to explain how it arose historically, how it functioned in the structure of society, and what have been its assets and liabilities. The failure of England in India, not only politically but also socially, is attributed by the Marquess of Zetland to caste. "What then is the explanation," he asks, "of so surprising a state of affairs? A main cause, surely, is the caste system of the Hindus which—particularly in the case of the higher and more cultured classes of the people—not only stands in the way of any admixture of blood . . . but renders intimate social intercourse impossible."³³

RELIGION IN CHINA AND JAPAN

Contrary to the customary thought of Occidentals, the Chinese people are highly religious. Confucius, it is true, was thoroughly agnostic about gods, spirits, and demons. His teaching on filial piety had reference to the social order and the family. It indicates nothing as to his belief regarding the power of deceased ancestors. His one absorbing interest was how to maintain a peaceful, orderly society. He realized that this depended on the observance by the people of moral principles. As already stated, he generalized these principles into the doctrine of the "five relations." Certain types of conduct were suitable for each person in his particular place. These constituted the "laws of propriety." They are universal, ordained by heaven. His system, accordingly, was simply ethical and left the religious customs of the people unchanged.

From the most ancient times, however, the vast majority of the people—even of the intelligentsia—have believed in the reality of countless spirits. Every event in nature and society is caused by some spirit—every misfortune and calamity. Especially important for human beings are the spirits of deceased ancestors, who must be fed and venerated. Otherwise they will be hungry ghosts and will punish their undutiful offspring by bringing calamities upon them. Hence arose ancestor worship, as has already been noted, a complicated system of religious customs.

Every event in life is connected with some religious belief or ritual. Not only birth and death, disease, epidemics, pestilences, floods, and famines, but

sowing and reaping, marriage and divorce, where to build homes and how to build them to avoid evil spirits, the right place for each grave as it becomes necessary, etc., *ad infinitum*, are all matters of religious import and must be rightly carried out to secure good fortune. The dependence of the people on magic, divination, fetishes, augury, astrology, shamanism, geomancy, and fortunetelling is well-nigh unbelievable. Primitive animism is still rampant throughout the Orient. It has gone on throughout the centuries unchecked by the admirable ethical idealism of Confucius and little if at all modified by Buddhism.

"The Occidental mind," says Professor E. D. Harvey, "scarcely conceives of the ramifications of religious dogma and practice in everyday Chinese life. It is simple truth to say that every kernel of rice sown, every silk cocoon reared, every ton of coal mined, or tree hewn, every pupil beginning his school career, every birth, and every death, is surrounded with high religious or cult sanction and authority."³⁴

Witness to the all-pervading religious sense of the Chinese people is further provided, if that is needed, by Dr. Clifford H. Plopper in *Chinese Religion Seen Through the Proverb*. In this collection of 2448 proverbs Dr. Plopper describes the religious mind of the masses. The existence today in China of nature worship, of the general practice of magic and sorcery, of belief in numberless local deities as well as in Heaven, Amitabha, Kwanyin, and numberless Buddhas, of the universal faith in Karma and Samsara, and the fear pervading the life of the people are all revealed by these proverbs.

China, therefore, like India, is a highly religious land. Japan is less so, although nearly everything which Professor Harvey says of China applies in some measure to the Land of the Rising Sun, which has in addition its indigenous religion—Shinto. The religious life of these two lands, however, is not so manifest or obvious to Occidentals as is that of India. Festivals furnish the occasions for popular expressions of religion, although the holiday carnival spirit predominates.

To the Far Easterner it is a matter of course that he should observe the traditional forms of religion. Every household in Japan has its god-shelf where the ancestral tablets are regularly worshipped and where also may be found the image of a favorite Buddhist or Shinto deity, some charm, protective amulet, fetish, or religious trinket.

No weekly religious day, like Sunday in the West, is observed in the Orient, but men and women frequently visit neighboring temples or shrines, offer prayers, or at least express by obeisance or clapping of the hands a rec-

ognition of the divine and a desire for the favor of the deity there enshrined.

To the Oriental, it is the observance of religious forms that is important. Religious knowledge and creeds are regarded as relatively unimportant. Many a time in Japan, in conversation with fellow travelers, I would ask to what sect the individual adhered, and the reply would as a rule be prompt and specific. But when I asked what that sect believed, the most common reply was that he had never been taught—that only a priest would know its doctrines.

This lack of clear ideas regarding one's religious beliefs may appear to an Occidental to be evidence of lack of religious interest, but it only indicates a different conception from that of the West as to what in religion is important.

THE VALIDITY OF MYTHS IN THE ORIENT

Westerners whose acquaintance with religious myths has been confined to those of Greece and Rome are disposed to view them as significant only for their contribution to Occidental poetry, but study of the force of myths in present-day Japan and India shows how influential they are. We quote from a lecture by a noted Japanese scholar, Professor M. Anesaki:

"The cultivation of rice has always been the foundation of the national life of Japan as well as of India and other peoples of the Orient. It includes something religious, in the sense that the origin and sources of the physical life which comes from the earth, water, and heat are regarded by us as the gifts of Mother Nature. Her nature incarnates itself, according to Japanese mythology, in the Goddess who illumines the entire heaven and who is considered to be the 'genetrix' of the Imperial Family and also of the entire nation. . . . Note well that the Japanese Pantheon does not consist of the single central figure of this Goddess; for she is surrounded by an innumerable host of divinities, spirits, genii, who are not, for us, transcendental deities. They are our constant comrades, helpers, and almost our parents, participating in our lives and our labors, and residing in our very midst. This parentage, which constitutes the divine in man, is the original faith of the ancient religion still living among us—known as Shinto, a cult of Nature, of Spirits, and of Ancestors. In many respects this religion is an amalgamation of Buddhism, Taoism, and Confucianism—an Asiatic-Japanese religion.

"You Christians regard all this as nothing else than mythology, mere paganism, a polytheism of an inferior type. Your conception of deity is

dominated by the transcendent monotheism of Judaism. And still further, you regard mythology as the antithesis of science. It is at this point probably that the most profound contrast appears between the Orient and the Occident. It is not my purpose here to discuss fully the nature of divinity, of transcendence and immanence. But I may venture to suggest that the religious life of Japan never regarded the Creator and the created as the two terms of an antithesis, and that Buddhism in particular quite freely applied the concept of 'true God and true man' to almost every being.

"Omitting the Jews and the Mohammedans, one may formulate the religiousness of the people of Asia in a single sentence—the profound feeling of unity, the monism of cosmic life, the continuity of the flux of existence which flows through the gods, through men, and through every being. In fact . . . the influence of Buddhism is always working upon us along with our indigenous religion, deepening it and enlarging its spiritual perspective. It is the same with Taoism and Confucianism. . . .

"You may call this mythology, which in your eyes—following your classical mythologies—consists of mere fables and amusing anecdotes, [having] no vital relation to your lives. But Japanese mythology is a crystallization of the living ideas of the people in regard to Nature, to Life, to the Earth, and to their common ancestors—a reaction, always reverential, of inspiration and aspiration, transmitted from fathers to sons for centuries and millenniums. Viewed from this angle, mythology is a force always at work in the life of the people, and rests on the intimate connection of the social life with the national history."³⁵

RELIGION IN PRE-CHRISTIAN EUROPE

Religion in the West, before the prevalence of Christianity, did not differ materially from undeveloped religion in the East. It was animistic, polytheistic, and magical. It developed rituals and ceremonies and explained the phenomena of the physical world by multitudinous myths. It practiced necromancy, occultism, wizardry, and many now revolting forms of sacrifice and orgiastic revels and debaucheries. It conceived of celestial deities as organized after the pattern of human society and as maintaining social and family life like human beings, including jealousies, conflicts, and loose sexual relations. Among all primitive peoples, religion and morals go their separate ways. Conceptions of the experiences of human spirits after the death of the body were vague. Ideas of heaven and hell as places of reward and punish-

ment were relatively late additions, derived from Zoroastrianism. Egypt early approved the conception of one God and conceived of men's souls as potentially immortal. Immortality was held to be possible only for persons whose bodies had been mummified, so that on returning to earth from the underworld on the day of judgment they could be reunited with their former bodies. Yet the higher religion of Egypt never drove out the primitive religions and never exercised any significant influence on other lands.

In the early part of the first millennium before Christ, noble types of religion arose in three main centers—in Palestine, ethical monotheism; in Greece, rationalized metaphysics; in Persia, ethical dualism. After a few centuries of independent development these three religious movements, due to the increasing unification of Occidental life through trade, military activity, and politics, came into close contact, and elements from all of them were incorporated in the great stream of Christian thought.

CONTRASTS BETWEEN THE RELIGION OF THE EAST AND THE WEST

Although there are certain common elements in all religions, the differences between them are many and profound. "In their present forms," says Professor A. G. Widgery, they "place their main emphasis differently: Islam, for example, on prayer and the doctrine of the Divine Unity; Buddhism on salvation from suffering; Christianity on redemption from sin; Zoroastrianism on the fight against all forms of evil; Hinduism on mystical union or communion with God."³⁶

Broadly speaking, the outstanding contrasts between the religions of the East and the West may be summarized as follows:

Oriental religions are animistic, polytheistic, pantheistic, and monistic. They regard the visible world as an emanation of Ultimate Reality which is conceived as impersonal, knowledge of which is gained by intuition, especially in ecstatic vision and radical mystical experience. They seek God and do not think of God as seeking men. They emphasize ritual and ceremonial rather than doctrine, and are remarkably tolerant of one another and of foreign religions. They regard suffering as man's direst evil and release from suffering as the purpose of religion. Ethics, they hold, is essentially a matter of social custom, rather than an integral element in religion.³⁷

Occidental religion, on the contrary, is monotheistic. The Supreme Being is God, the Heavenly Father. The visible world is his creation, and knowledge of him is given by revelation, chiefly in the Old and New Testaments. Oc-

cidentalists put relatively little emphasis on ecstasy and mystical experience, but emphasize doctrine and brotherly relations. Ethical conduct is integral to the religious life. They look forward to the triumph of righteousness and justice and pray for the coming of God's Kingdom on earth. They tend to be intolerant toward doctrinal and ecclesiastical differences and to regard non-Christian religions as without saving truth. Sin—repudiation of God's will—is held to be man's direst evil, and redemption from sin is the central purpose of religion. God is believed to be seeking to redeem men as a father seeks his lost child.

No more fundamental contrast differentiates the religions and philosophies of the East from those of the West than their respective emphases on the value of the individual human person.

Another important contrast is that Oriental religions cling to myth and poetry, whereas Christianity³⁸ faces the facts of life with a relatively high degree of realism. This difference has profound effects on racial and personal character as well as on civilization and culture. The West wants to know the God of things as they actually are; the East blends facts with fantasy. The one is closely interwoven with the objective temperament, the other with subjectivism.

Interlinked with these diverse trends is the fundamental spirit of pessimism in the Orient and of optimism in the Occident. These grew out of their respective conceptions of Ultimate Reality. The judgment on the universe passed by the Orient was based on feeling. The universe was, accordingly, pronounced bad. For when men sit and think, inactively contemplating life, the sorrows and sufferings claim more attention than the joys of activity and achievement.

The Occident, on the contrary, passed judgment on the universe from the standpoint of the will, especially of the ethical will. Having conceived Ultimate Reality as Perfect Person, it declared that in creating the world God is carrying out a grand program with a beneficent goal. The universe as a whole, therefore, is to be regarded as good. The suffering and evil in it are incidental to the main goal. This is fundamental optimism. Where Ultimate Reality is conceived as an abstract, indeterminate, inactive Absolute, of which nothing whatever is knowable, fundamental pessimism is natural. World-and-life negation is the inevitable response of the soul when the universe is conceived from any other standpoint than that it is the creation of the Perfect Person. When so conceived, however, world-and-life affirmation³⁹ is the soul's natural response.

Another aspect of these same conceptions is the Occidental doctrine of God's forgiving grace toward the penitent sinner, in contrast to the almost complete lack of such an idea in Oriental religions. Side by side with the emphasis in the Old Testament on God's terrible righteousness and retributive justice is the emphasis on his long-suffering patience and readiness to forgive men who repent.

TRUTH FOR THE FEW OR THE MANY

Another religious contrast between the East and the West has been the presence in the East and absence in the West of the "secret truth"—"esoteric knowledge." Brahmins, for instance, passed on their insights and intuitions about Ultimate Reality only to selected pupils. Their alleged "superior knowledge" was not to be vulgarized by proclamation to the masses.

"The religions of Asia," says Alan W. Watts, "were not originally intended to be 'mass religions' . . . for the East regards wisdom not as something to be handed out indiscriminately to all and sundry."⁴⁰ In the West, on the contrary, truth and wisdom have been openly proclaimed for all. Socrates talked on the streets with anyone. Plato and Aristotle taught all who entered their institutions as learners. Moses and the prophets sought to lead all the people to know and to obey the commandments of Jehovah. Jesus, indeed, selected disciples for special training, but he gave his sermons and parables to the common people, who heard him gladly. He had no esoteric truths.

It is its esotericism that produced Oriental monasticism. Sakyamuni preached to the masses his good news of salvation from endless rebirths, yet even he established monastic groups, because he felt that "release" from Samsara could not be attained by men and women living as members of families. Those who would sincerely walk in his Path must become mendicant monks. But monasticism disrupted family life and interfered with the productive activities of society. Esoteric Buddhism was therefore from the beginning essentially antisocial and parasitic. This was one reason why common-sense Chinese statesmen on various occasions banned and burned monasteries and nunneries.

When Christianity took up monasticism after the fall of Rome, society was highly chaotic, and centers of constructive industry and learning were needed for the recovery of a stable social order. Medieval Christian monasticism in Europe, accordingly, differed somewhat from that of Buddhism. It

is true that the Roman Church has exhibited a tendency to esotericism in its use of Latin in the liturgy and that various pietistic sects have cultivated otherworldliness, but the early Church and the Reformed and Free Churches have regarded truth not as a monopoly to be reserved for the few but as a treasure to be widely shared. This was what made Christianity, both Roman and Reformed, an essentially missionary faith.

"There is a tendency," says Professor Radhakrishnan, "to other-worldliness in Eastern religion, while this-worldliness is a characteristic of Western types. Eastern religions aim at producing saints and heroes; Western, men that are sensible and happy. The Eastern religions are directed to the salvation of the individual soul rather than to the maintenance of society. The Western, convert religion into a sort of police system for the sake of the social order, . . . We have in the West the realism of the men of action; in the East the sensitiveness of the artist and imagination of the creative dreamer. The ideal of Western culture, derived from Greek philosophy, is to train men for citizenship, that they may be able to realize their full power in the State and for the State. In the East, the good man is one who feels at home in the whole world. Both types are essential, for no spiritual revelation can flourish in an anarchical society. Emphasis on logical reason, humanistic ideals, social solidarity, and national efficiency are the characteristic marks of the Western attitude to life."⁴¹

RELATION OF SCIENCE, PHILOSOPHY, AND ETHICS TO RELIGION IN EAST AND WEST

Religion, ethics, philosophy, and science are inextricably interrelated; yet in their essential nature they are quite distinct. They are undistinguished elements in all primitive life. Only slowly did they emerge as distinct interests and activities of the human spirit.

"Science," says Professor Lyman, "deals with facts, just as ethics deals with values. The primary concern of science is with the real, that of ethics with the ideal. Science seeks the laws of how things do take place, ethics the laws of how things ought to take place. Science is supremely interested in the existent, whether it is good or not; ethics is supremely interested in the good, whether it exists or not." "All [the] most characteristic traits of religion . . . —experiences of kinship, power, insight, integrity, and wonder—have to do with the underlying relations between reality and value." "The supreme principle of ethics . . . [is] the fullest development of every human per-

sonality through the cooperative creation of a world-wide community of persons," while the supreme principle of religion is "the maximum of harmonious interaction between the personalities of men and the Deepest Reality of the universe. Religion, thus, is metaphysical and aesthetic as well as ethical."⁴²

Philosophy, apart from religion, reaches an impersonal Absolute. This, however, renders unthinkable worship and any kind of relation between man and the Ultimate. The highest religion, on the contrary, always tends to insist on a personal deity. The pronouns used respectively by philosophy and religion are illuminating. The one says "It," the other says "Thou."

If science deals with the objective world and philosophy with the rational universe, ethics is concerned with the ought-to-be in the interaction of persons. It centers in human wills. The separation of religious belief from conduct has always spelled religious decline, for unless religion maintains inseparable union with ethics, it tends toward self-centered mysticism or the magical securing of future bliss. A religion may be ranked according to the degree of its insistence upon making faith and works go hand in hand.

Religion without ethics, philosophy, and science; philosophy without religion, ethics, and science; and science without ethics, religion, and philosophy—are all lop-sided.

A statement by Professor Albert Einstein, on the respective contributions of science and religion to man's attainment of truth and of satisfying life, may well close the present discussion. "Those convictions," he declares, "which are necessary and determinant for our conduct and judgments cannot be found solely along this solid scientific way. For the scientific method can teach us nothing beyond how facts are related to, and conditioned by, each other. The aspiration toward such objective knowledge belongs to the highest of which man is capable, and you will certainly not suspect me of wishing to belittle the achievements and heroic efforts of men in this sphere. Yet it is equally clear that knowledge of what *is* does not open the door directly to what *should be*. One can have the clearest and most complete knowledge of what *is*, and yet not be able to deduce from that what should be the *goal* of our human aspirations. Objective knowledge provides us with powerful instruments for the achievements of certain ends. To make clear these fundamental ends and valuations and to set them fast in the emotional life of the individual seems to me precisely the most important function which religion has to perform in the social life of man. And if one asks whence derives the authority of such fundamental ends, since they cannot be stated and justified

merely by reason, one can only answer [that] . . . they come into being not through demonstration but through revelation, through the medium of powerful personalities."⁴³

THE WORLD DRAMA

We may broadly characterize the religion, philosophy, ethics, and culture of the East as based upon a cosmo-centric, naturalistic world-view, while the religion, philosophy, ethics, and culture of the West we may broadly characterize as based upon the theocentric, supernatural world-view, notwithstanding the various currents of thought and life in the West which seem to repudiate the theistic world-view.

The East and the West constitute two mighty streams of human life, extraordinarily diverse in their world-constructs. Although both the East and the West started with practically the same primitive world-view of pre-historic ancestors, the West has experienced two significant breaks, the first due to the Greek exaltation of Reason, giving it an authority superior to both tradition and feeling; the second due to the Semitic emphasis on a theocentric world-view which made God's righteous Will the creative cause of the universe and the key to a knowledge both of the world and of man's place therein. These two emphases—Reason and Faith—became fused in the Christian religion, which became the formative factor in Occidental culture after the fall of the Roman Empire.

The culture of the Orient, after reaching its three outstanding expressions in India, China, and Japan, became so heavily laden with authoritarian "crusts of custom" that further significant developments became impossible. The human spirit was enchained and apparently satisfied to keep its eyes upon the past. The culture of the Occident, on the contrary, through its emphasis on Reason and on progress toward fulfilling "the Will of God," has been frequently beset with "crises"—mighty intellectual, social, and religious changes, manifestations of fresh life. The Western spirit, resenting the restraints of authority, has insisted on liberty, has kept its eyes on the future, and has vigorously sought to build the utopia of its dreams.

Both the East and the West are now in the throes of an extraordinary crisis. That of the West is due on the one hand to its inner processes of growth and self-criticism and on the other to the conflict between its universal Christian ideals and the down-pull of the anti-Christian forces of scientism, narrow nationalism, materialism, and selfish "dominant minorities." That of the East

is due to the impact upon its moribund culture of the science, the industrialism, the philosophy, the religion, and the mighty political and economic systems of the West.

NOTE ON FEAR IN RELIGION

Many have held that religion in essence is fear and that in proportion as science banishes fear, religion naturally withers and dies. Such a view, however, overlooks other important factors in the rise and development of religion, such as wonder and awe at the mysterious aspects of Nature, strange experiences in dreams, gratitude for blessings, and the ecstasies of mystical experiences, visions, clairvoyance, and premonitions. Nevertheless, fear and dread had much to do with the rise and perpetuation of religion.

Modern Occidentals little appreciate the oppressive fears under which mankind lived for millenniums, alike in the West and the East. The world seemed to primitive men infested with spirits who needed to be placated. Hence came their systems of offerings and worship and sacrifices. Meat-eating peoples developed systems of animal and human sacrifices while vegetarian peoples naturally offered fruits, cereals, vegetables, and flowers. In every part of the world human sacrifices were made for many long centuries. The substitution of images for human beings was a slow development.

The denouement of Abraham's proposed sacrifice of his son Isaac (Genesis 22) is evidence of the growing consciousness among the early Hebrews that God did not desire human sacrifice. Later, the insight became clear among the great ethical prophets of Israel that God did not desire formal ceremonies of worship—that his one desire was that men should be just and brotherly.

"Hear the word of the Lord, ye rulers of Sodom," wrote Isaiah in the eighth century before Christ. "To what purpose is the multitude of your sacrifices unto me? . . . I delight not in the blood of bullocks. . . . Bring no more vain oblations; incense is an abomination unto me. . . . Yea, when ye make many prayers I will not hear; your hands are full of blood. Wash you; make you clean; put away the evil of your doings from before mine eyes. Cease to do evil. Learn to do well; seek judgment; relieve the oppressed; judge the fatherless; plead for the widow."⁴⁴

And to the same effect we read in Micah, some time later: "Wherewith shall I come before the Lord and bow myself before the high God? Shall I come before him with burnt offerings? . . . Will the Lord be pleased with thousands of rams? . . . Shall I give my first-born for my transgression, the

fruit of my body for the sin of my soul? [Referring to the custom of Moloch-worshippers of sacrificing their infant children as burnt offerings.] He hath showed thee, O man, what is good. And what doth the Lord require of thee but to do justly and to love mercy and to walk humbly with thy God?"⁴⁵

Animal sacrifice, however, continued among the Hebrews down to the time of Christ and constituted a large part of the popular religion. It rested on the belief that God's favor could be won and that sins were forgiven by means of sacrifices. Yet the best Jewish thought at the time of Christ, as expressed by a scribe, realized that supreme love of God and loving one's neighbor as one's self "is more than all whole burnt offerings and sacrifices."⁴⁶

Early Christianity repudiated the entire sacrificial system. It was done away with, they felt, by the self-sacrifice of Jesus. Love thus began to displace fear. The spread of Christianity through Europe transformed its ancestor worship from a service of fear into one of love. Prayers were no longer offered to ancestors but for them. Fear, however, still remained as a powerful religious motive, the former fear of many spirits being now transformed into fear of the one omnipotent Spirit—God, who punishes sinners in hell throughout eternity.

The overthrow of animistic fears in the West has been chiefly due to modern science, with its concept of an orderly cosmos in which all events take place according to rational principles, not by the capricious wills of invisible spirits; while the banishment of the fear of an "angry God," so long regnant in Christendom, has been attained only recently and is due in large measure to recovery of the historical Jesus and to a better understanding of the New Testament, especially the writings of the Apostles Paul and John. This overthrow of religious fear, when it is not replaced by intelligent faith, may be one cause for the rise of secularism.

Turning now to the Orient, we note that animism is still the one real religion among the masses of the people. Spirit worship and ancestor worship are practically universal. Fear of offending, or of not placating, the spirits is still powerful. The higher intellectual faiths—Hinduism, Confucianism, Buddhism—did not attempt to overthrow animism or ancestor worship, but gave it complete endorsement.

As in the West so in the East, human sacrifices were common, due to the belief that the dead needed the services of the wife and servants in the world of disembodied spirits. Records of human sacrifices are found in ancient India, China, and Japan. In the two former lands they probably ceased some centuries before the Christian era (except *suttee* in India, abolished by British

law in 1829). In Japan, however, whose civilizational development was much later, human sacrifices did not cease until about the beginning of our present era.

"Owing to beliefs of which all knowledge has been lost," writes Lafcadio Hearn, "these sacrifices assumed a character much more cruel than that of the immolations of the Greek Homeric epoch. The human victims were buried up to the neck in a circle about the grave, and thus left to perish under the beaks of birds and the teeth of wild beasts. The term applied to this form of immolation—*hitogaki*, or 'human hedge'—implies a considerable number of victims in each case. This custom was abolished, by the Emperor Suinin, about nineteen hundred years ago, and the *Nihongi* declares that it was then an ancient custom. Being grieved by the crying of the victims interred in the funeral mound erected over the grave of his brother . . . the Emperor is recorded to have said: 'It is a very painful thing to force those whom one has loved in life to follow one in death. Though it be an ancient custom, why follow it if it is bad? From this time forward take counsel to put a stop to the following of the dead.' Nomi-no-Sukuné, a court noble . . . then suggested the substitution of earthen images of men and horses for the living victims. . . . The *hitogaki* was thus abolished; but compulsory as well as voluntary following of the dead certainly continued for many hundred years after. . . . With the rise of the military power there gradually came into existence another custom of *junshi*, or following one's lord in death—suicide by the sword. . . . By the sixteenth century, *junshi* had already become an honored custom among the samurai. Loyal retainers esteemed it a duty to kill themselves after the death of their lord, in order to attend upon him during his ghostly journey. A thousand years of Buddhist teaching had not therefore sufficed to eradicate all primitive notions of sacrificial duty."⁴⁷

But *junshi* cannot be said to have become extinct even yet, for in 1912, upon the death of Emperor Meiji, General Nogi and his wife committed *harakiri* in loyalty to their reverend Lord—a striking illustration of the persistence, even into this scientific age, of primitive conceptions.

CHAPTER XII

MYSTICISM—EAST AND WEST

MAJOR FORMS OF MYSTICAL EXPERIENCE

Let us start with a tentative definition:

Mystical experience is that emotional stirring of one's being which takes place when the invisible, spiritual world, already more or less definitely conceived through intellectual concepts, becomes vivid and real to the individual. In this experience the intellectual element is secondary, the emotional primary.

Mystics of all faiths, all ages, and all intensities are certain that there is an interior depth of soul below the level of ordinary consciousness, where the real self comes into contact with the Great Spiritual Reality, which they call by various names.

Several Occidental authorities have divided all mystical experience into two contrasted types. Archbishop Söderblom calls them "the mysticism of infinity" and "the mysticism of personality," which correspond closely to Dr. Albert Schweitzer's "mysticism of identity" and "the mysticism of companionship," or "ethical mysticism." Professor Rufus Jones prefers the terms "mysticism of negation" and "mysticism of affirmation." It seems to the present writer, however, more fruitful to distinguish extreme or "radical" mysticism from "mild" mysticism.¹

The fact that mystical experience may be either beneficial or demoralizing should also be clearly recognized. "Mysticism, like Mother Eve," says Raymond Blakney, "has two kinds of children, Abel and Cain. For the Abel kind almost everything good is to be said; for the Cain kind, almost everything evil. Out of mysticism the great life-giving impulses of civilization come; but out of mysticism of a kind, the Nationalist Socialist movement of Germany is also born."² Mr. Blakney cites the claims of Dr. Alfred Rosenberg and Professor Wilhelm Hauer in *Germany's New Religion* that Nazism had its springs in the mysticism of Eckhart.

An Indian scholar defines mysticism as "a spiritual grasp of the aims and

problems of life in a much more real way than is possible for the mere reason . . . a superior type of immediate knowledge derived from . . . an 'ineffable' experience."³

The emotional element in mystical experience may assume various forms—fear, dread, and horror, or joy, confidence, and peace, or a mixture of these emotions. When extremely high physiological effects occur, such as trance, swoon, or rapture, the individual feels that he has entered another world or even that his finite self has been absorbed in union with Infinite Being. The individual who develops these extreme phenomena may be called a radical mystic.

MEANS OF STIMULATING MYSTICAL EXPERIENCE

Every organized religion assiduously cultivates some degree of mystical experience among its adherents. In the animistic stage, the experience commonly occurs to persons suffering from physical malady or mental distress. It finds expression in the alleged seeing of ghosts and apparitions, in the practice of witchcraft, the "evil eye," "medicine men," convulsions of epileptics, in hallucinations, clairvoyance, and dreams, in the utterance of enigmatic words, etc. Originally these experiences came unsought. The "power" took possession of the individual. But the satisfactions or benefits experienced led to their cultivation. As the general culture of the people developed, different systems of cultivation arose, such as Yoga in India, Ch'an in China, Zen in Japan, the whirling dervishes in Persia, Holy Rollers in the United States, "revivals" in Protestant lands, "meditation" in Buddhist countries and in Roman Catholic populations.

Hinduism cultivates mystical experience for the masses by means of tumultuous festivals, temples overpoweringly rich in sculptured figures, multitudinous symbols of deities, and assurances of divine help for worshippers. Mahayana Buddhism cultivates mystical experience by means of awe-inspiring temples, religious services intoned in a strange "sacred language," conducted by priests arrayed in gorgeous vestments of strange symbolism, or by fostering meditation in secluded temples, or by promoting pilgrimages to sacred mountains.

Roman Catholicism cultivates mystical experience by means of the Holy Eucharist, by worship and solitary prayer in dimly lighted cathedrals with solemn music resounding through the arches, religious statues, and by elabo-

rate ceremonies performed by clergy and chanting choirs, amid all-pervading incense.

Anglo-Saxon Protestantism cultivates mystical emotions by means of "revival" services, seeking the "conversion" of persons under conviction of sin, who then experience the joy of forgiveness. A highly educated Protestant Christian may be indifferent to such procedures, but he will develop the mystic consciousness of being "a child of God," a co-worker with him in building his Kingdom. In the "conversion experience" the intellectual element is subordinate: what really counts is strong feeling.

A concrete experience will illustrate this point. A friend has recently told the writer of her mystical experience. She had been a professed Christian for several years, and as a musician had assisted an "evangelist" in his "Holiness" meetings. When the evangelist announced, at one meeting, that those who desired the special "Holiness Blessing" should come forward to the altar rail, she impulsively responded. Kneeling there with other seekers, while the evangelist was fervently praying, she suddenly felt herself flooded by a glorious light. As she rose and returned to her seat, her face "shone," as was remarked by her friends. Here was a mystical experience, a deep stirring of emotions which gave her for the first time a powerful conviction of the reality of the spiritual truths which she had long before theoretically accepted.

Sceptics of the reality of such "conversions" should read the biographies of John Wesley, Charles Finney, Dwight Moody, and Jerry McAuley, or such books as *Varieties of Religious Experience* by William James and *Twice-born Men* by Harold Begbie. The latter book gives detailed accounts of many long-time drunkards and criminals in London who were converted by the soul-saving evangelism of the Salvation Army.

Conversion experiences are as truly mystical as the ecstasies of the classical mystics, from Plotinus, Augustine, and Eckhart down to the present. These experiences sometimes become so intense as almost to merge into the radical type, as practiced, for instance, by the "Holy Rollers," and by those who "speak with tongues." But although such persons experience ecstasies, they make no claim of having become "absorbed" into Infinite Being, as Hindu mystics claim.

Brother Lawrence, noted for his record of the "Practice of the Presence of God," was a mystic of the mild type. He declared that he could experience the consciousness of God's loving presence even better while doing his tasks in the kitchen than when devoting himself exclusively to prayer and meditation. He made no claims to "visions" or ecstasies, or of being "absorbed into

the Ultimate Reality." The difference between the mild and the radical mystics is a matter of degree. The radical mystics claim that they are carried far above mundane life, into "the third heaven," as St. Paul expressed it.⁴ The mild mystics merely claim that God Himself has given them insights, convictions, courage, and joyous confidence with which to live a life of loving service.

MILD MYSTICAL EXPERIENCE AMONG OCCIDENTALS

How widespread in Christendom have been and are the milder forms⁵ of mysticism may be seen in the thousands of hymns and Psalms which Christians, no less than Jews, have found inspiring. Among such hymns are Whittier's "Immortal Love, forever full, forever flowing free," Watts's "Our God, our help in ages past," Newman's "Lead, kindly light," Eliza Scudder's "Thou Life within my life, than self more near," Matheson's "O Love that will not let me go," and Harriet Beecher Stowe's

Still, still with Thee, when purple morning breaketh,
When the bird waketh and the shadows flee;
Fairer than morning, lovelier than the daylight,
Dawns the sweet consciousness, I am with Thee.

The mysticism of Quakers is more highly developed than that of most other Protestant Christians. It springs from the conviction that God speaks directly to the individual soul when it is receptively meditating—"where two or three are gathered together in my name." Orthodox Quakers speak of the "inner light"⁶ and of the "concern" felt about some practical problem on which "inner light" is sought. The firm, poised, unselfish character commonly developed by Quakers has made them a creative force in social reform and in worldwide philanthropy.⁷

The one point in which all the forms of the milder mystical experience are alike is their common purpose to give the worshipper a vivid sense of the reality of the invisible, spiritual world and thereby to achieve harmony with the Divine, in spite of the turmoil and confusion of the world of the senses.

The Christian mystical experience, commonly called "conversion," is distinguished in varying degrees from the mystical experience of non-Christian faiths by the following characteristics:

1. A deep feeling of personal sin.
2. Joy and gratitude at having been forgiven by the Heavenly Father.

3. The conviction that God, the Ultimate Reality, has revealed himself in Jesus Christ.
4. Consciousness of having received moral energy to live more in harmony with God's will and to overcome opposition, ridicule, and persecution.
5. A face-about change from self-centeredness to centeredness in the will of God.
6. The urge to help others to enjoy the same experience.

ETHICAL EFFECTS OF CONVERSION

The conversion experience integrates personality. Unsuspected energies are released and focused upon the dominant purpose of doing God's will. Unrest and moral confusion are replaced by a calm and conquering spirit. This new character makes a man a constructive instead of a neutral or even a destructive member of his community. The outstanding characteristic of the Christian mystical experience which occurs upon "conversion" is thus its ethical emphasis.

The substantial moral values obtained by men through conversion cannot be dismissed as the subjective product of psychopathic neurotics. Such experiences, declares Professor Rufus M. Jones, "minister to life, construct personality, and conduce to the power of the race—*energy to live by . . . comes from somewhere*. The universe backs the experience. We cannot lightly pass over the spiritual services of the mystics . . . they have discovered an inner refuge . . . amid the din of the world's warfare. They have led great reforms, championed movements of great moment to humanity, and they have saved Christianity from becoming submerged under scholastic formalism and ecclesiastical systems. . . . They have been spiritual leaders; they are the persons who have shifted the levels of life for the race. They have been able to render these services because they felt themselves allied inwardly with a larger personal Power than themselves, and they have been aware that they were in immediate correspondence with Some One . . . who was working with them and through them."⁸ These affirmations by Professor Jones refer to the mystical experiences of personalities molded by the Hebrew-Christian tradition. They obviously have little if any relevance to the mystical experiences of Hinduism and Buddhism, which are almost entirely devoid of ethical value.⁹

The conversions to Christianity of two Japanese whom I came to know

intimately illustrate "mild" mystical experiences. One of them, while a student in our Christian college, declared that his eyes were "opened" when, on his knees, he was learning the Lord's Prayer, phrase by phrase, from his teacher of classical Chinese. On returning to his home that night the whole world looked different. The dancing reflections of the moon on the wavelets of the river gave him intense joy, instead of the sadness at their evanescence which Buddhism had taught him to feel. He immediately resolved to study for the Christian ministry and later became one of the most useful and influential pastors in Japan.

The other, an expert pickpocket, by a curious chance got hold of a New Testament while in prison for the twentieth time. He read it through repeatedly. The Sermon on the Mount moved him deeply, but the text that stirred his soul with extreme joy and hope was the words of Jesus: "I am not come to call the righteous but sinners to repentance."¹⁰ That marked the turning point in his life. He began at once to pray for light and guidance. On leaving prison he avoided his former companions and felt assured in his heart that God would feed him "just as He feeds birds." He soon found a Christian church and a wise pastor to advise him. For decades he carried on an effective "ex-prisoners' home," supported by prayer and faith.

THE MYSTICAL EXPERIENCE OF GEORGE A. GORDON

The mystical experience of Dr. George A. Gordon illustrates admirably the mild mysticism of an American Evangelical Protestant of the late nineteenth century. Gordon was a hard-headed Scotch lad, an immigrant to the United States, and although he lacked the means to take the usual course of education for the ministry, he nevertheless became a lay preacher and was drilled in the "school of hard knocks," including work as a blacksmith. Having at length entered Harvard College as a special student, he became acquainted with the great thinkers of the Western world from Plato down to Kant and Hegel. He was fascinated by the intellectual panorama which they opened up to him, and he made them, as well as the great theologians of Europe and New England, his lifelong friends. In spite of all their learning and logic, however, they left him confronted with many puzzling and distressing questions.

"One day," he records, "weary with work, tired in every nerve, waiting [in the college chapel] for the service to begin, I asked myself this question: What is it all for?—this toil and struggle, living in the heart of intellectual conflict—nothing sure, everything called in question—what is the good of

it?" That disturbing question was the prelude to his "great religious experience" as he called it. "It came like a flash; it came to stay; it has been a permanent light." That flash was the insight that "life stands at the center of the world, human life. Whatever cleanses that, whatever redeems that from the power of evil, whatever gives it freedom, whatever glorifies it, must be true. Religion then appeared to me to mean sovereign insight into life's meaning, insight that generates power to overcome the world, the flesh, and the devil, insight that brings one into humble but happy service in the Kingdom of God, that leads a man to consecrate this being to the improvement of the life of his kind and that gives him a song in the night and in the light."¹¹

Here, in striking sentences, are the characteristic marks of the normal, ethical mysticism of the Occident. A flash of insight, during quiet meditation, gave a permanent bent to his life. He subjected that mystical insight to intellectual analysis and to the pragmatic test of life, finding it increasingly confirmed by them. It made him one of the great preaching theologians of New England at the close of the last century.

OCIDENTAL RADICAL MYSTICISM

Radical mystical experience, although very exceptional, has had an extraordinarily important place in the religious development of every race and people. Only individuals who possess unique physio-psychic endowment appear fitted for this experience. Its outstanding physiological characteristic is ecstatic trance. Many persons of indubitable veracity, says Dr. Rufus Jones, "have felt themselves invaded by the Life, the Spirit of God, or have been enwrapped and environed by a divine Presence, or have been flooded with light, or have been raised as on wings into contact with a sphere of Reality of another order than that of time and space, or have been united in one bundle of Life with God."¹²

Dr. Jones cites the testimony of a contemporary, Professor James B. Pratt: "There came an overwhelming sense of a Presence infinitely pure and true and tender, a Presence that broke through all preconceived notions and revealed itself to my consciousness in such beauty and power that after more than twenty-five years it seems to me the one real thing in my whole life."¹³

Mystics universally insist that on returning to their normal consciousness they find it impossible to describe in the language of everyday life the nature of the Reality apprehended during ecstasy. The poet, Francis Thompson, writes:

O world invisible, I see thee;
 O world intangible, I touch thee;
 O world unknowable, I know thee;
 Inapprehensible, I clutch thee. ("In No Strange Land.")

ORIENTAL RADICAL MYSTICISM

The radical mysticism of the Orient differs in important respects from that of the Occident. In his lectures on Hindu mysticism, Professor S. N. Dasgupta has described the four principal varieties of Indian mysticism. The first was the magical sacrificial system, out of which came Brahmanic mysticism, the essential feature of which was the rapturous experience of alleged metaphysical union of the finite soul with the infinite Brahman.

The second was Yoga mysticism, the chief characteristic of which was the severe discipline by which the soul could attain ecstatic union with Brahman. Yoga insisted that the intellect deals only with the superficial illusory world of the senses: it cannot know Reality. The soul possesses, however, an inner power of knowing Reality directly. "What is necessary, therefore, is to stop all mental processes. If we can in this way kill the mind, all logical thought and all sense processes will be killed with it. The light of the spirit will then shine alone by itself, unshadowed by the darkening influence of thought. . . . The cessation of all mental states is Yoga."¹⁴ In this mystic experience consciousness of the separateness of the self vanishes, "duality" is abolished, the distinction between the subject and the object disappears. "That art thou." Like a bubble on the wave of the infinite ocean, the tiny self merges into the ocean of universal Being. This type of experience Dr. Albert Schweitzer has named the "Mysticism of Identity."¹⁵

That the phenomena of the mysticism of identity are those of self-hypnotization is clear from the technique of Oriental mystics in inducing the experience. Their deliberate aim is to expel all consciousness of duality. Concentrating attention on a single idea, they sit cross-legged, in absolute quiet, their breathing carefully regulated and eyes nearly closed steadily fixed on the navel or the tip of the nose—all of which is conducive to self-hypnotization. In proportion as they succeed, the gray matter of the brain, unaccustomed to such inhibition of its normal activity, becomes numb and ceases to function. This abnormal state of the mind no doubt has much to do with the coming of the trance, swoon, or other exceptional physiological phenomena. When he returns to his normal empirical self he is naturally unable to report any-

thing of his experiences during ecstasy except the sense of absolute peace, unity, absence of even the distinction between the self and the non-self. He finds himself, however, again in the same old dualistic world of self and non-self, with all its troubles, although with a new attitude of superiority "to the world, the flesh, and the devil." In all this there is nothing to prove that the mystic's self does actually become merged into Ultimate Reality.

The third form of Indian mysticism was that of Buddhism. Rejecting the extreme asceticism and the metaphysical speculations of Yoga and denying its claim that in ecstasy the soul becomes identical with Brahman, Buddhism declared that in their experiences of rapture Buddhist devotees attain Nirvana—"release" from all further rebirths in this world of "thirst" and restlessness. This release comes through the insight that the self, being a composite entity—a "name" and a "form"—disintegrates at death into its various constituent elements and is no more. Rapture and illumination thus bring Nirvana. This may be called the Mysticism of Nirvana.

The fourth form was Bhakti, or loving devotion. It reached its higher development only during the last millennium. Bhakti mysticism repudiated the Brahman metaphysical union of the soul with the Infinite, ignored the "contemplative union" of the soul with Brahman as expounded in the Bhagavad Gita, scorned the Yoga discipline and its alleged "higher knowledge" of Absolute Being by "killing the mind," but emphasized the rapturous love of the devotee for the particular deity to whom he was attached. "It manifests itself," says Professor Dasgupta, "in the soft melting of the heart and expresses itself in tears, in inarticulate utterances of speech, laughter, songs, dances, such as can only be possible through a mad intoxication of love."¹⁶

In certain circles, however, this type of mysticism expressed itself in eroticism and produced the strange phenomenon of "religious prostitution." The classical story of the divine Krishna, incarnate in human form, who sported with the milkmaids of Brindaban, was rationalized and more or less spiritualized, human love and sex passion being regarded as the most perfect means of experiencing divine love. This is the basis of "temple prostitution."

MYSTICISM IN CHINA AND JAPAN: ZENISM

Although the Chinese people are generally regarded as exceedingly matter of fact, yet study of their history shows that not a few of them have had a strong emotional and mystical strain. Laotse (*circ.* 600 B.C.), founder of philosophical Taoism and reputed author of the highly prized Tao Teh King,

was a mystic of signal character. He was interested not only in mystical experience but also in metaphysics and in the moral life. He taught the positive doctrine of "returning good for evil and of recompensing injury with kindness." His mysticism and his ethical ideals, however, never gained wide acceptance. The Taoism of the people, especially as developed a few centuries after his death, was a mixture of animism, ancestor worship, polytheistic Buddhism, and magic formulas.

The nonmystical, nonreligious, common-sense, ethical emphasis of Confucius, a younger contemporary, held the supremacy until Buddhism appeared. By the third century A.D., Buddhism gained the ascendancy and held it for well nigh a thousand years, in spite of repeated persecutions. Its rituals and metaphysics dazzled Chinese thinkers, and its mystical raptures appealed to their long dormant mystical nature, so that Buddhism flourished with thousands of monasteries and hundreds of thousands of monks and nuns.

The mysticism of China, however, after following the Indian Mahayana pattern for some centuries, developed its own type, called Ch'an.¹⁷ In this form emphasis was placed on the mystical experience itself, rejecting the metaphysical interpretation. It stressed the indescribability of the experience, the extreme satisfaction and peace of mind attained, the nonintellectual understanding of the universe achieved, and the authoritativeness of the intuitional insights. Quiet meditation, a correct physical posture, concentration of mind on a single enigmatic phrase, and exercising the unalterable determination to suppress all intellectual activities were stressed as essential conditions for the mystic insight, the experience of "satori" (illumination).¹⁸ Zenism did not, however, follow the Indian example of asserting the metaphysical identity of the self with Ultimate Reality. It was, nevertheless, a branch of the mysticism of identity. It had none of the characteristics of the Christian mysticism of companionship.

The reputed founder of Ch'an was Bodhidharma, who came from southern India in A.D. 527. He is said to have sat with his face to a wall for nine years without uttering a word. Then his sterling character, his gruff, enigmatic language, and his confident dogmatism won a disciple, Shang Kwang. To gain Bodhidharma's acceptance as a novitiate, Shang Kwang, according to tradition, waited outside the temple for an entire week despite a heavy snow storm, and even cut off his left arm and handed it to the master to show his determination. Although Shang Kwang was then accepted, the master gave no explanations of his system; he merely asked the novitiate to answer a

strange conundrum, which, however, somehow opened his eyes and conferred the desired "illumination."

Even before the arrival of Bodhidharma, Chinese thinkers had come to see that the metaphysics of Mahayana Buddhism, then dominant, were involved in an inherent self-contradiction, a vicious circle. "The One," it declared, "being in a state of ignorance, differentiates itself in the Many in order to achieve self-knowledge; the Many, however," it also declared, "suffer because they are ignorant of the fact that they are essentially the One." The question then inevitably arose—"If the One, in order to escape ignorance, becomes the Many, and if the Many in order to achieve the same object, become once more the One," has anything been really explained and made intelligible? This was the Buddhist dilemma when the Zen system arose.

"The Zen Masters," says Alan W. Watts, "saw very quickly that in terms of intellect this problem had no solution whatever. They saw the whole Mahayana confused by its own attempt to think out the problems of life in words and ideas, and that Nirvana intellectually conceived was no better or worse than Samsara."¹⁹ Therefore from the very start Zen aimed at clearing aside all definitions and speculations; this it did with uncompromising thoroughness.

The Zen technique by which to induce "illumination" is to propound puzzling conundrums—*Ko-an*—on which the novitiate must "concentrate" for days, or even years, before the "illumination" occurs. Then suddenly a flash of understanding enlightens the mind, and he "sees" what it is all about. Out of some 1700 recorded *Ko-ans* the following is a good example. "A man kept a goose in a bottle; it grew so large he couldn't get it out; the owner did not want to break the bottle, nor to hurt the goose. How would you get it out?" When the flash of insight comes, the novitiate suddenly sees that the goose is one's own deluded ego who imagines himself inside a bottle—i.e., the world which his own stupid intellect has created. Recognizing the world to be "illusion," the goose is out, yet the bottle is unbroken. To the question: "How shall I escape the Wheel of Birth and Death?" comes the counter-question: "Who subjects you to that Wheel?"

DREAMLESS SLEEP AND MYSTICAL EXPERIENCE

According to Hindu interpretation, dreamless sleep brings the empirical self into immediate contact with the transcendental self within us—the Eternal Self. The experience of waking from dreamless sleep, where the sleeper is

free from all sense of duality, and of entering again into the world of duality and multiplicity is interpreted as an abridged reproduction of the experience of Brahman, the Absolute, in relation to the world of appearances.

According to Occidental conceptions, however, dreamless sleep merely gives the sleeper fresh zest for normal life. It affords no clue whatever to the essential nature of the Infinite Self, nor to the nature of its relations to the empirical world of multiplicity. The self in sleep, it holds, has in reality merely dropped from the conscious into the unconscious or the subconscious state, and easily returns to the self-conscious realm when the body and brain are rested. One significant difference between sleep and death is that, after waking, self-consciousness comes back out of the depths of the subconscious, whereas in death the physiological conditions requisite for mundane consciousness have been lost. The phenomena of sleep, therefore, like those of radical mysticism, throw no light whatsoever on the nature of the Ultimate Reality nor on the relation between it and the self.

DIFFERENCES BETWEEN ORIENTAL AND OCCIDENTAL MYSTICISM

It will be illuminating to cite a number of scholars on the salient differences between Eastern and Western mysticism. Dr. Albert Schweitzer declares that Oriental mysticism is "world and life negating," while that of the Occident is "world and life affirming": the one fundamentally pessimistic, the other optimistic. Indian mysticism arose from the Brahman practice of magic, which led to a monistic world-view. According to this world-view, to quote his language, "man regards existence as he experiences it in himself and . . . as it is developed in the world as something meaningless and sorrowful, and resolves, accordingly, (a) to bring it to a standstill in himself by mortifying his will-to-live, and (b) to renounce all activity which aims at improving the conditions of life in this world."²⁰ Western mysticism, on the contrary sprang from ethical zeal and led to a dualistic world-view, according to which "man regards existence as he experiences it in himself . . . as something of value *per se* and accordingly strives to let it reach perfection in himself, whilst within his own sphere of influence he endeavors to preserve and further it."²¹

In the mystical experience of Orientals the mystic feels himself in such complete union with Infinite Spiritual Being that no consciousness of the self remains. The finite self becomes the Infinite Self. In the mystic experience of Occidentals, on the contrary, the mystic feels himself *in the presence* of God or Christ, but the consciousness of the self never absolutely vanishes. The

Christian mystic not only rejoices in the bliss of immediate fellowship with the Divine, but he thereby gains energy for daily life. The relative stagnation of the Orient, Schweitzer holds, is due to its spirit of world-and-life negation, while the relative progressiveness of the Occident is due to its spirit of world-and-life affirmation.

"To Indian thought all effort directed to triumphs of knowledge and power and to the improvement of man's outer life and of society as a whole is mere folly. It teaches that the only sensible line of conduct for a man is to withdraw within himself and to concern himself solely with the deepening of the inner life. He has nothing to do with what may become of human society and mankind. . . . [This] means that a man surrenders himself to the thought of 'no more will to live,' and by abstention from action and by every sort of life denial reduces his earthly existence to a condition of being which has no content beyond waiting for the cessation of being."²² In support of his conviction that this distinction between Oriental and Occidental mysticism gives the true key to the understanding of history, Dr. Schweitzer has written several volumes.²³

His two principles, the negative and the positive, he sums up in the phrase "Reverence for Life." In proportion as reverence for life is high and strong (affirmation), the life of a people is constructive, positive, progressive, and its civilization advances in quality and richness. Where reverence for life is weak and low (negation) the life of the people is ignoble, inhuman, debased. For the essential element in civilization is, he says, "*the ethical perfecting of the individual and of society as well*" (italics supplied). "The ethic of Reverence for Life,"²⁴ therefore, comprehends within itself everything that can be described as love, devotion, and sympathy whether in suffering, joy, or effort. . . . Its aim is to create values and to realize progress of different kinds which shall serve the material, spiritual, and ethical development of men and of mankind.²⁵

The charge that Oriental mysticism is world-and-life negating is supported by its indifference to history. "The idea of a historical revelation," says Professor Rall, "belongs to prophetism, not to mysticism." Hinduism and Buddhism are notorious for their lack of interest in history, because it furnishes no evidence regarding the nature of Ultimate Reality, knowledge of which comes exclusively through meditation, introspection, and ecstasies. Occidental religion, on the contrary, especially in its prophetic form, is intensely interested in both nature and history, believing that God's creative power is expressed in them and that they therefore reveal his character and purposes.

Prophetic religion insists that clues to the most perfect knowledge of God come in the highest experiences of life. It believes in a "Living God." Paraphrasing the first words in the Prologue of the Gospel of John: "In the beginning was the Deed." Nature and history are God in action.²⁶

No one probably has made a more thoroughgoing comparison of Oriental and Occidental mysticism than has Professor Rudolf Otto in his *Mysticism: East and West*. He maintains that although mysticism in both is remarkably alike in many aspects, yet fundamentally "Christian mysticism is not Indian mysticism." "The spirit, and therefore the essence . . . is not the same. . . . [Each] maintains its distinctive character, clearly explicable by the ground from which it arises."²⁷ The difference flows out of the Christian conception of God as the "living God" who is "a stream of glowing vitality," whereas the Ultimate of the Orient is a Being "in eternal repose."²⁸ Oriental mysticism asks first of all, "How can I win perpetual happiness?" while Occidental mysticism asks, "How can I become righteous with God?"²⁹ "It is because the background of Sankara's teaching is not Palestine but India that his mysticism has no ethic. . . . The redeemed who has attained . . . unity with Brahman is removed from works, whether good or evil. . . . He leaves all activity and reposes in oneness."³⁰

Dr. Otto's contention is supported by Evelyn Underhill, who writes in her *Mysticism*:

"In the mystics of the West the highest forms of Divine Union impel the self to some sort of active, rather than of passive life; and this is now recognized by the best authorities as the true distinction between Christian and non-Christian mysticism. . . . The ideal of the great contemplatives . . . is to become 'modes of the Infinite.' Filled with an abounding sense of the Divine Life . . . they wish to communicate the revelation, the more abundant life, which they have received. . . . All records of mysticism in the West, then, are also records of supreme human activity. Not only of 'wrestlers in the spirit,' but also of great organizers, such as St. Teresa and St. John of the Cross; of missionaries preaching life to the spiritually dead, such as St. Francis of Assisi, St. Ignatius Loyola, Eckhart, Suso, Tauler, Fox; of philanthropists such as St. Catherine of Genova or St. Vincent de Paul; of poets and prophets such as Mechthilde of Magdeburg, Jacopone da Todi and Blake; finally of some immensely virile souls whose participation in the Absolute Life has seemed to force on them a national destiny. Of this St. Bernard, St. Catherine of Siena, and St. Joan of Arc are the supreme examples. 'The soul enamored

of My Truth,' said God's voice to St. Catherine of Siena, 'never ceases to serve the whole world in general.'"³¹

The same viewpoint is taken by Professor Alban Gregory Widgery: "Christian mysticism is not essentially contemplative, or passive, but devotional and active. It is not a form of trance in which the individual loses a sense of his individual personality in identification with God, but an intimate communion of personalities leading to enthusiasm for active social service."³²

PROFESSOR BERGSON ON THE EAST AND THE WEST

Professor Henri Bergson analyzes in an original way the mysticism of the East and the West. Neither Greeks nor Indians, he declares, ever reached "complete mysticism." This was attained only by Christianity.

Greek mysticism started with the mystery-cults whose savior-gods, Demeter and Dionysos, were, according to Herodotus, transformations of Isis and Osiris. Then came Pythagoreanism and Platonism, and the culmination in Plotinus. Plotinus, however, "owes as much to Aristotle as he does to Plato." Bergson denies that Plotinus adopted Indian mysticism, although it was at the time more or less in vogue in Alexandria, for he "thought he was merely condensing all Greek philosophy, with the whole object of opposing it to foreign doctrines." "It was granted to [Plotinus] to look upon the promised land but not to set foot upon its soil. He went as far as ecstasy, a state in which the soul feels itself, or thinks it feels itself, in the presence of God, being irradiated with His light; he did not get beyond this last stage, he did not reach the point where, as contemplation is engulfed in action, the human will becomes one with the divine will. . . . In short, mysticism in the absolute sense in which we have agreed to take the word was never attained by Greek thought."³³

The same also holds true, he maintains, of Hindu and Buddhist mysticism. In both, mysticism was essentially a feeling—retreat from the world of suffering and action, due to their weariness of the evil world and their longing for escape, for Nirvana. Oriental mystics, although carried part way by yoga and meditation, were left "dangling all dizzy in the void between two activities, between the human life . . . left behind, and the divine life . . . not reached."³⁴ Only Christian mystics, whose will becomes one with the divine will, who go out into life to do God's will, attain "complete mysticism."

The enthusiasm and activity of Christian mysticism "could never have been kindled in the days when the Hindu felt he was crushed by Nature and when no human intervention was of any avail. What could be done when inevitable famine doomed millions to die of starvation? The principal origin of Hindu pessimism lay in this helplessness. And it was pessimism which prevented India from carrying her mysticism to its full conclusion, *since complete mysticism is action* (italics supplied)." ³⁵

Carrying his study of mysticism still further, Bergson declares: "The mystics unanimously bear witness that God needs us, just as we need God. Why should He need us unless it be to love us? And it is to this very conclusion that the philosopher who holds to the mystical experience must come. Creation will appear to him as God undertaking to create creators, that He may have besides Himself, beings worthy of His love." ³⁶

In the light of the arguments advanced by all the authorities quoted, we appear to be justified in concluding that the mysticism, whether Oriental or Occidental, which remains mere feeling and does not issue in ethical life cannot be regarded as giving valid knowledge of reality. The knowledge of reality which comes from ethical mysticism, expressed by activity in human society, is a knowledge of the moral character and purpose of the Universe. In this respect, this knowledge of the Perfect Person is similar in validity to scientific knowledge of the physical world. Both science and religious experience begin with a hypothesis, or an intuition. Each successive hypothesis leads to revision of the earlier conclusion, as knowledge grows and is tested by experience.

TYPES OF MYSTICISM AND HABITAT

But why, one may ask, has the spirit of world-and-life negation been so prevalent in the Orient and that of world-and-life affirmation so predominant in the Occident? The answer may lie in the relatively contemplative, introspective life of Orientals, and in the relatively active, extrovertive life of Occidentals. The close connection with their respective habitats, of the introspective trend in India, and of the extrospective trend of the Occident, has already been discussed in Chapter I. In brief, the connection seems to be that reaction of man to his habitat, to his customary activities and diet, and to the types of diseases prevalent in the tropical and temperate zones, respectively, started diverse emotional and intellectual trends and social systems. The inactivity, meditation, and introspection inculcated by Hinduism became the

natural social pattern for Indians, whereas the activity, observation, analysis, discrimination, and extroversion inculcated by the Hebraic-Christian religion became the pattern for Occidentals. Buddhism carried that Hindu trend to all the Far East. Orientals were led by their contemplative life to think of Ultimate Reality as static. They could not, therefore, bring the ever-changing, always on-going world into a rational relation with their static Ultimate Reality. They could see no rational meaning in ever-changing nature and man. To explain them they had to explain them away—by such ideas as illusion, sport, the dancing of deity, and the like. This transient world accordingly was to them inherently evil, exactly because it was ever-changing. Being thus a bad world, and life in it one of endlessly repeated births and deaths, the true course for aspiring men was to bring life to a standstill, so far as they could—that is, in themselves. Hence came the spirit of world-and-life negation.³⁷

Occidentals, on the contrary, being active and extrovertive, came as a whole to believe in the "Living God." They found history intelligible and significant. They could connect the on-going world and life with the Living God. The first philosophy of history ever developed was the Hebrew prophetic conception of the purpose of God to save men and nations. The drama of human life, they believed, was the working out of the dire consequences of sin and the coming into the world of the redemptive love of God. These ideas were rational and, relatively speaking, easy, because they believed in a Living God, who is the Ultimate Reality. The universe, therefore, in spite of its terrible evils, was in their view good, and life in it worth while. Hence came the spirit of world-and-life affirmation.

THE MYSTICISM OF JESUS AND SAKYAMUNI

In the light of the foregoing discussion it is plain that Jesus was a mystic of the mild Occidental type. His mystical experiences were not sought by means of ascetic practices or self-suppressing meditation. They constituted a normal part of life. From his boyhood days he was apparently conscious of the presence of his Heavenly Father, guiding and strengthening him. He regarded his chief concern to be about his Father's business (Luke 2:49). At times, he withdrew from all human contacts, not for the purpose of spiritual raptures, but to gain clear vision and moral power for the stupendous task of his life, by unimpeded communion with the Father. His mysticism was in the highest sense that of companionship.

So far as the records go, Jesus never experienced any of the abnormal physiological disturbances which have usually accompanied strong mystical experience—swoons, convulsions, raptures, coma. Nor in his teachings did he ever refer to them as desirable. Among his early disciples, none, so far as we know, except Paul, had ecstatic experiences other than the strange “speaking with tongues,” which soon ceased. Paul’s mystical experience at the time of his conversion (Acts 9:1–22; cf. 22:6–10; 26:12–16) was quite different from that usually regarded as mystical. Of his typical mystical experiences we know very little since he refers to them only once (II Cor. 12:1–10) and then without details. Nevertheless, early Christianity was permeated with mild religious mysticism.

“Strictly speaking,” says Professor Rufus Jones, “the New Testament is no more a mystical Book than it is a theological or metaphysical or ecclesiastical Book. The mysticism in it is implicit and unconscious; it is never subjected to reflection or made explicit in thought. But, nevertheless, we have here throughout religion in the *intense stage*, as immediate and first-hand experience of God, which is mysticism at its best and in its truest meaning—initiation into the divine secret.”³⁸

Sakyamuni, on the other hand, at first consciously sought radical mystical experience. He practiced rigid self-discipline and ascetism, following the Brahman ritual for seven years, in order to gain, through raptures, ecstasies, and visions, consciousness of identity with Brahman and release from Karma and Samsara. He failed and gave up the effort, but while seated in deep reflection on the significance of life and of his failures, he had a soul-moving experience of “illumination” which transformed him from a recluse and made him the founder of a new religion.

Sakyamuni’s mystical experience was obviously of the “mild” type. That he ever had the extreme ecstatic mystical experience seems doubtful. Hinayana scriptures consistently declare that he refused to discuss ultimate problems of metaphysics. He never claimed to have had the experience of consciousness of identity with Brahman. He regarded discussion of such matters not only as profitless but as hindrances to carrying out such practical steps as would secure release from Samsara and attainment of Nirvana. But then, according to later tradition, he quite inconsistently made trance, rapture, and ecstasy the supreme goal of the “Noble Eightfold Path.” This goal was to be sought, however, only by mendicant monks, since it would be impracticable for the laity who still lived in the world.³⁹

After his “enlightenment,” Sakyamuni is reported to have devoted his

energies for forty-five years to teaching the new way of life. His "mild" mystical experience thus spurred him to practical efforts to help his fellow man. In this respect Sakyamuni's mystical experience resembles the ethical mystical experience of the Occident. His Mahayanist disciples, however, did not hesitate to violate his injunction, and they developed the metaphysics of the "Void," to the profound mystification of posterity.

There is no such inconsistency in the records of Jesus' life. The mysticism of Jesus issued in action, not ecstasy. He practiced communion with the Heavenly Father for guidance and strength in the moral life. The ecstatic mysticism of the few Christian mystics, technically so called, has always been and doubtless always will be exceptional, for it depends on a rare type of psycho-physical temperament. The norm of Christian mysticism through the centuries has been derived from Jesus.

"Radical mysticism," says Professor Hocking, "religious mysticism, with its sweeping negation and equally sweeping affirmation, seems to sever man from his fellows as well as from nature. It tends to make him solitary, anti-social, and useless—to give him over to subjectivity."⁴⁰ "Retreat from history is the radical mystic's temptation. And he who dwells in the universal alone becomes false; the unhistorical mystic is a liar; he has hidden himself from the truth which is only in the fact. . . . The historical virtues, truthfulness and economic integrity, are the latest moral products of spiritual advance, the especial deposits of the Christian temper in religion."⁴¹

INVALIDITY OF THE ALLEGED INTUITIONAL KNOWLEDGE

The validity, therefore, of the Hindu and Buddhist claim that intuitive knowledge gained through ecstatic mystical experience is a superior form of knowledge, and that it gives positive information regarding Ultimate Reality not otherwise to be had, must be rejected.⁴² It is a will-o'-the-wisp. It may well be that the main reason why the Orient has failed to develop scientific knowledge of nature and followed primitive methods in the treatment of disease has been the uncritical acceptance of vagrant intuitions by her leaders, their disparagement of the allegedly "lower" powers of the mind, and their subjective efforts to attain "perfect peace" and rapture by ignoring or attempting to transcend the physical world.

THE MYSTICISM OF COMPANIONSHIP AND VALID KNOWLEDGE

But does not the mysticism of companionship fall under the same condemnation as the mysticism of identity? Is it not also a "pure feeling," incapable of giving valid knowledge⁴³ of the objective Companion with whom it *feels* itself in fellowship? Is there any valid evidence that the mystic's alleged Companion is more than a subjective hallucination derived by autosuggestion from his nurture in a Christian atmosphere?

The first answer to these questions consists in the *pragmatic corroboration* referred to by Professor Rufus Jones in the sentences already quoted. Professor H. F. Rall likewise emphasizes the empirical results of the mystical experiences of Occidentals. After citing instances of men whose lives were profoundly transformed by their mystical experience he says: "These experiences could be multiplied without number. . . . They are not like the passing effects of drug hallucinations; they are organic to the man's life and represent abiding results of creative power and high value. It is hardly open-minded to pronounce them without significance. . . . In relation to the world there is the experience of sensitive awareness or vision, the conviction that one has come face to face with reality, or with God, that the meaning of the world and life has been opened, and that one has seen it in its unity, its goodness, and its beauty. As regards the self, there is the sense of an immense enlargement, a feeling of peace and joy, above all of belonging to or being at one with one's world. Very generally there is a sense of good will toward one's fellows and toward all living things."⁴⁴

Professor Rall also emphatically rejects the thesis of some psychologists that since all religious experience is an affair of the spirit—the *psyche*—it is entirely subjective, that its study falls entirely to psychology, and that the pronouncements about God which issue from such experience have no objective validity. While fully accepting the value of psychology in the study of religious experience, he nevertheless points out that "psychology as science is descriptive; it has nothing to say as to possible objective reality that may correspond to these ideas and experiences. That is the task of theology and philosophy of religion."⁴⁵ He pointedly remarks that because all convictions about such objects as atoms and galaxies are psychologically conditioned, it would be equally cogent—or stupid—to conclude that they too are merely subjective. The question of the objective validity of our ideas about atoms or galaxies belongs to the physical sciences; psychology has nothing to say upon it.⁴⁶

The second answer to the questions requires consideration of the nature of our knowledge of persons. Knowledge of a person goes far beyond all details of sense-perception, conceptual knowledge, and even intuitional knowledge. By frequent association, by reading his books, and especially through conversation, I come to know a man's inner ideas, the range and accuracy of his knowledge, his ideals, and especially the spirit that controls his life. I discover that I can trust his word, and that he reciprocates my friendship. We become closely linked in a unity of ideals, purposes, and endeavors. I *know* him, and love to be with him. We become friends, one in spirit, although not ontologically one.

This type of knowledge is interior, intimate, such as cannot be gained of nonpersonal things. This knowledge of persons, however, may be gained not only through personal contacts, but through mutual friends and through books. It is not limited therefore to contemporaries. The writings of Plato disclose to me his ideas, his interests and purposes and mentality, his character—in a word, his personality. As I come to know him I feel myself attracted to him. I find that I know him also in an interior way. And the same may be said of my knowledge of Buddha, and Confucius and Lao-tse, and the other great historical personalities.

All scientific knowledge, be it of atoms, planets, the galaxies, or even of animals and humans as mere entities in the objective world, is external, observational, strictly superficial. We do not disparage it because it is strictly superficial; we merely recognize it for what it is. What the essential inner nature of a proton is, is utterly beyond the power of the human mind to know, exactly because the only approach to it which we have is from without.

The one place in the universe where the mind can look on reality from within as well as from without is the human soul. In self-knowledge I have an inner view of the nature of personality. Because of this knowledge of my own inner nature, my personality, I am able through various contacts with my friend and through his revelations of himself to me to gain an inner view of his personality also, and so of all personality.

But is it possible for man to know God, the Perfect Person, in an interior and intimate way? Can a man gain the "knowledge of acquaintance" with God? *A priori* it would seem to be impossible. How can a finite, imperfect person presume to know the Infinite, Perfect Person? But what an astonishing light it throws on the nature of man that he should even desire such knowledge!

Our answer begins with the personal knowledge which we have of the

historical Jesus. If one feels the attraction of his personality, the loftiness of his thought about God; if one recognizes the self-sacrificing love of Jesus in his desire to bring his knowledge of God to all mankind; *and if these ideals and purposes of Jesus become dominant in one's life, he then possesses a personal knowledge of Jesus in an interior way which goes far beyond any merely objective, historical knowledge of facts.*

Emphasis must be laid on the words italicized above. Only cognition that leads to feeling and action can give valid, intimate knowledge of persons. Really to know one's friend there must be a sharing of ideals and purposes in conduct. *Really to know God one must share in His ideals and purposes*, one must seek first of all the Kingdom of God and His righteousness. Jesus did not offer to give men academic truth. He promised the truth only "at the cost of obedience." Even for scientific knowledge there must be doing—experimenting; then, and only then, comes valid knowledge. As Professor Edouard Le Roy has said: "In the moral order one cannot perceive the truth of a doctrine, that is, its living, creative power, if one will not allow himself to be given life by it. . . . One who refuses the experience has no right to form a negative conclusion; and he refuses the experience who holds himself to a critique that is purely intellectual and rational, who argues and discourses instead of acting."⁴⁷

But when one has attained this personal knowledge of Jesus one discovers at the same time a key to his own nature and also to history. One recognizes an authoritative Person speaking through Jesus. And having gained this standpoint, this interpretation of Jesus, of oneself, and of history and the universe, one finds the Supreme Person. One gains in these ways personal knowledge of God which is intimate, interior, ethical, more significant than any knowledge of Him gained by a study of the physical universe, important as such knowledge is.

If it is true that our knowledge of persons is deeper and more valid than any other kind of knowledge, and if it is also true that through personality—especially through the personality of Jesus—our knowledge of the Supreme Person is valid knowledge, it follows that through Jesus Christ we have attained an apprehensive knowledge of Ultimate Reality which transcends in significance every other kind of knowledge of the real nature of the universe. The claim here made is not a claim for *complete* knowledge of God in *all* His illimitableness. It is a claim for *apprehension*, rather than for comprehension.

This knowledge, therefore, gives us a valid key to the Riddle of the Universe. Knowledge of God through Jesus Christ reveals the Universe no longer as a Sphinx with an inscrutable face, "a double-faced Somewhat"

significantly discussed by Dr. Stanley Jones,⁴⁸ but as the creation of the Heavenly Father.

Professor Rall calls attention to the fact that although mystic experience has great value in arousing conviction that God *is*, it is not by itself sufficient. It does not reveal *what* God is. "The crucial question for religion," he declares, "is not just the existence of God but His character."⁴⁹ It is here that the historical incarnation of God in Christ becomes pivotal for knowledge of God. It was the association of the first disciples with Jesus and their personal knowledge of him which convinced them that God was in Christ reconciling the world to himself, and that he was best thought of as Heavenly Father, in character like his Son, who was "full of grace and truth." It was this convincing knowledge of God, not only *that* he is but *what* he is, that gave Christianity its driving power.

SUMMARIZING COMMENTS

In bringing this chapter to a close we note that even the nature of the mystical experience which prevails in the East and the West is practically determined for them by their respective psychological habits of introversion and extroversion. The impersonal, nonethical conception of Ultimate Reality held by the Orient leads to the mysticism of identity; while the personal, ethical conception of Ultimate Reality held by the Occident leads to the mysticism of concrete companionship. The Oriental introversion stresses abstract universals and absolutes; the Occidental extroversion stresses concrete, verifiable experience.

CHAPTER XIII

INCARNATION

Among the salient conceptions found alike in all the great religions is that of incarnation. The three most influential books in human history are the Hindu Bhagavad Gita (The Divine Song), the Buddhist Saddharma Pundarika Sutra (The Lotus of the Good Law), and the Christian New Testament. These volumes express the deepest religious thought of their respective peoples, and each volume tells of a man who is divine, to know whom is to know Ultimate Reality.

THE BHAGAVAD GITA

The Gita, a small book of dramatic beauty and literary charm, was written for the most part two centuries before the Christian era and is the most influential Indian scripture. Gandhi ranked it even above the New Testament. It presents the chieftain Krishna, Arjuna's charioteer, as the incarnation of Brahman, the Ultimate Reality. To be united in love to Krishna is to be united to Brahman. To worship Krishna is to worship Brahman. To follow the teachings of Krishna is to follow the eternal Moral Order of the Universe. "Whoso worships me in love," says Krishna, "I am in him and he in me. . . . To lasting peace he comes, and righteousness."¹

THE SADDHARMA PUNDARIKA SUTRA

The Lotus, a dream of great literary merit, by a Mahayanist believer, presents Sakyamuni as the human embodiment of the Eternal Buddha. But the historical Sakyamuni is soon lost in the refulgent haze of the deified Buddha who, seated on a lotus blossom on the summit of the Vulture Peak, discloses his complete doctrine, never before given, because, he declares, his followers have not been ready to receive it. He tells about the many Buddhas and Bodhisattvas who through countless ages had denied themselves the supreme satisfaction of entering into the Nirvana they had earned, because of their

compassion for suffering beings for whose salvation they set themselves to acquire boundless stores of merit; and he declares that faith in Amitabha the Buddha of the Western Paradise, will break the iron law of Karma and enable believers at death to go at once to Amitabha.

The Buddha of the Lotus during his long discourse gives the names of eighty-one other Buddhas, all of whom lived in previous universes, and of myriads of Bodhisattvas, all of whom had existed for countless ages *as his disciples*.² In reply to a disciple who wonders how the Buddha during his preaching period of only forty-five years could have won so many followers, the Buddha says: "I am the Father of the World, the self-born, the Healer, the Protector of all creatures. Knowing them to be perverted, infatuated, ignorant, I teach them final rest, myself not being at rest."³ "In other words," as Professor Pratt remarks, "the Buddha's reply was like that of Christ—'Before Abraham was, I am.' From all eternity, virtually declares the Buddha, I have been saving men from their illusions and sorrows. Not only once, but an infinite number of times, have I been incarnated. In this my latest incarnation, I have appeared as Sakyamuni."

THE NEW TESTAMENT

The New Testament presents Jesus as "the Son of God." Peter, at the turning point in the experience of the disciples, declares: "Thou art the Son of the living God." The three Synoptics agree that Jesus assumed the divine prerogative of forgiving sin. In his letter to the Colossians, St. Paul speaks of Jesus as "the image of the invisible God, the first born of all creation. . . . He is before all things, and in him all things consist." And a little further on he adds: ". . . in him dwelleth all the fullness of the Godhead bodily."⁴ The author of the Epistle to the Hebrews declares: "God, having of old time spoken . . . unto us in his Son . . . who being the effulgence of his glory and the very image of his substance, and upholding all things by the word of his power, when he had made purification of sins, sat down on the right hand of the Majesty on high."⁵

The author of the Fourth Gospel, after stating that "the Word" (the Logos)⁶ had existed from the beginning with God and indeed was God, declares that all things were made through him; that "in him was life and the life was the light of men. . . . And the Word became flesh and dwelt among us, and we beheld his glory, glory as of the only begotten from the Father, full of grace and truth. . . . Grace and truth came through Jesus Christ."⁷

The extraordinary similarity of this basic concept in the scriptures of the East and the West is an arresting fact, but there are important differences between the Occidental and Oriental conceptions.⁸

THE PURPOSE OF INCARNATION

The purpose of the three scriptures is, at bottom, the same: to inspire their readers to live a specific kind of religious life. To this end they present the picture of a God-man and seek to interpret the nature of Ultimate Being, in order that men may find peace, joy, and power in the present life and hope of eternal satisfaction in the life to come.

The Gita deals pre-eminently with practical questions in the light of its metaphysics. It seems by the authority of its God-man to harmonize the differences between the many religions then prevalent in India. Problems of the moral life are also considered, but they are subordinate to the problems of metaphysics. The Gita speaks pre-eminently to the intellect.

The Lotus, on the contrary, appeals primarily to the emotions. Its purpose is, on the authority of its God-man, to assure suffering men that there is a way of escape from all suffering, an easy way which all may follow, the way of faith.

The New Testament seeks, by the experiences and authority of its God-man, to persuade men to repent of their sins, to begin a new life, and to strive for a righteous social order in which love shall reign supreme. The New Testament appeal is supremely to the will and the conscience.

The three books undertake essentially "the same great task of winning men to a Gracious Lord for whom it is claimed that he is the Eternal manifest in time, and that his Gospel is for all men. These books are at once the noblest intellectual statement and the most moving and tender embodiment of the ideals of the three great faiths and are beyond question the most popular scriptures, not only with their own followers, but also with those of other creeds."⁹

The richly endowed peoples of the East—the Indians, Chinese, and Japanese—and also the peoples of the West, beginning with the Greeks and Hebrews, have found in the conception of incarnation both spiritual and intellectual satisfaction.

In taking up a comparative study, it should be remembered that the New Testament, unlike the Gita and the Lotus, was the work of several authors having somewhat different purposes. Thus the four Gospels are so many in-

terpretations of the historical Jesus in the light of the incarnation-concept, rather than literal biographies. Mark, the earliest and the shortest, is closest to the historical facts. The Fourth Gospel aims to do for the Greek world what Matthew did for Jewish Christians and Luke for the Roman world.

SIGNIFICANT SIMILARITIES AND CONTRASTS

The Hindu Gita centers thought on the One Reality, Pure Being, Brahman. All else is *maya* (illusion), *lila* (sport). This Reality, however, took human form in Krishna. Yet before the coming of the benign Krishna, India had many heavenly deities, some of them vast and awful, such as Vishnu and Kali. The devotee was therefore haunted by the doubt whether they might not all be illusions. Is not even Krishna also *maya*? May not his activities be *lila*?

The Lotus centers thought on the unchanging calm of those who attain Nirvana, beyond this evanescent world. This ideal is personified, then symbolized in the great Master, the Enlightened One, seated in meditation. "The Blessed One is the express image of the Eternal." Statues of him represented him with half-closed eyes and hands folded in contemplation. This is a symbol of essential Buddhism. "He who sees me sees the truth," says the Buddha.¹⁰ But the author of the Lotus recognized the insufficiency of the historical Sakyamuni and therefore created a host of mythical Buddhas and Bodhisattvas to satisfy the cravings of the human heart. Mahayana Buddhism also took over from Hinduism and other faiths a number of deities, the origin of which has been traced through India to Persia. In these ways Mahayanism sought to satisfy the cravings of both the heart and the head.

The New Testament centers thought on a supreme personal God, the Heavenly Father, by whose sacrificial suffering in Jesus, the God-man, men may attain salvation from sin. The best manifestation of his loving purpose is seen in Christ crucified, symbolized by the Cross. As the Fourth Gospel phrases it: "He that hath seen me hath seen the Father."¹¹

"All three books are in fact 'gospels' written to bid men be of good cheer, for the Eternal has spoken, and Divine Grace is enthroned at the heart of things. They all, in a word, tell of a Beloved Hero who is the manifestation in time of Eternal Truth, who flings wide the portals of salvation and appeals to men to enter and to respond to the call of duty by embodying the Divine Grace in their own lives. These are the central purposes of the books. This is the mystery which all reveal."¹² And this agreement exists, notwithstanding

the profound differences in their conceptions of Ultimate Reality, which we shall now recount.

In both the Gita and the Lotus, this world is regarded as an illusion. Even the incarnations they describe are evanescent, like all other phenomena, and therefore are necessarily lacking in complete reality. The writers of the New Testament, on the other hand, have no doubts regarding the reality of either the physical or the psychical, or of God incarnate in Jesus. They face both good and evil with the utmost realism.

According to the Gita, that which was incarnated in Krishna was the Ultimate Being, an abstraction, without attributes. According to the Lotus, that which was incarnated in Sakyamuni was the Eternal Buddha whose controlling character was compassion. According to the New Testament, that which was incarnated in Jesus was the One and Only God, the Perfect Person, the Creator, the Heavenly Father, whose motive in all his activity is gracious love. This New Testament doctrine gave the world a new conception of Ultimate Reality and also of man and his relationship with God. It was a conception, moreover, which grew out of personal experience. It was not excogitated by reason and speculation. The incarnation-concept of the New Testament, in contrast to the corresponding concepts of the Gita and the Lotus, is free from doctrines of illusion and free also from extravagant imaginations, fantasies, and sentimentality. It appeals not merely to the head and the heart, but also to the will of restless men, for it exalts their power of choice and reveals Ultimate Reality as the Heavenly Father who undergirds them and seeks their co-operation in carrying out his vastly difficult creative program.

The Gita and the Lotus, moreover, in spite of the nobility of their central figures, are, in fact, grossly polytheistic and idolatrous. Krishna assures Arjuna that men may worship whichever god they choose, and that in worshipping even demons, men are in reality worshipping him!

During the long discourses given in the Lotus, the Buddha tells of many other Buddhas worthy of worship, especially emphasizing the wholly mythical Amitabha Buddha, Lord of the Western Paradise, and Kwannon, Goddess of Mercy.

India seemed at one time to be on the verge of monotheism. But the indiscriminating inclusiveness of Brahmanism, Hinduism, and Buddhism was her undoing. "The cult of the Krishna is idolatrous in the extreme, and the Krishna of the Gita has not had moral personality enough to resist fusion with the lascivious Krishna of the Puranas or to subdue the teeming gods and demons of popular Hinduism. Mahayana Buddhism also tolerated a pantheon in

which noble figures like Amitabha, Vairochana, and Avalokitesvara competed for man's allegiance as 'chief of Gods.' . . . Sakyamuni was relegated to the position of one among many emanations. In Tibet he is in strange company with demons of the old animism; and in Nepal, his native land, he sits cheek by jowl with Hanuman the ape, and with less reputable figures."¹³

How different is the teaching of the New Testament. "Thou shalt worship the Lord thy God and him only shalt thou serve,"¹⁴ declared Jesus. Coming to the polytheistic, idolatrous, eclectic, and superstitious Greco-Roman world, Christianity rejected all rivals and insisted on the worship of God, the Father of Jesus Christ, and him only.

The Gita and the Lotus differ still further from the New Testament in ethical ideals. Much of their ethical teaching is, indeed, the same. But the Gita at several points countenances even licentious conduct, provided a man does it as for a deity which he worships. From this concession—this "tolerance"—superstitions and even religious prostitution still flourish in India. There are castes which regularly practice theft and robbery, castes which worship the devil, castes which have practiced human sacrifices and would do so today but for Government interference.¹⁵ Self-inflicted torture and mutilation are regarded throughout India as obvious signs of "sainthood."

Notwithstanding the noble ideal of the Bodhisattva pictured in the Lotus, one of the chapters (regarded by some Western critics as interpolated) countenances religious suicide. "Self-immolation is commended as the highest form of worship. . . . To burn a toe or a finger or a limb at the shrine of the Tathagata is more meritorious than to give up a kingdom."¹⁶ This teaching of the Lotus no doubt lay behind the extraordinary scenes of self-immolation which took place in China during hundreds of years. But Mahayanism goes even further when it declares in some of its sutras that "a Bodhisattva may commit sin if thereby he increases the happiness of others." One sutra (Sikshasamuccaya) tells of a young man who through many births had kept his vow of chastity but broke it to make a certain lady happy; and then asserts that "if a Bodhisattva sees that he can cause a single being to acquire merit at the cost of himself committing a sin which will make him burn in hell for long ages, it is his duty to commit that sin."¹⁷

SOME ORIENTAL ATTITUDES TOWARD THE CHRIST-INCARNATION

Notwithstanding the differences between the three incarnation-concepts, many Hindus and Buddhists have been glad to recognize in Jesus a human

manifestation of the Divine—an incarnation, an avatar. “‘I feel I never was a true Hindu till I became a Christian,’ said a young convert to a missionary. ‘O Christ, Thou alone art perfect Brahman,’ said a noted Hindu leader. ‘We see the Christ because we have first seen Buddha,’ says Dr. M. Anesaki. . . . ‘The ideas that lie at the heart of the Gospel of Christ are slowly but surely permeating every part of Hindu society and modifying every phase of Hindu thought,’” declared a noted Hindu judge, Sir. N. Chandarvaker; while Count Okuma of Japan stated that “the indirect influence of Christianity has poured into every realm of Japanese life.”¹⁸ Keshub Chunder Sen declared many years ago that “The Spirit of Christianity has already pervaded the whole atmosphere of Indian society, and we breathe, think, and move in a Christian atmosphere.”¹⁹

But Asia is also recognizing, as Professor Saunders says, that between Jesus and even her spiritual giants, Sakyamuni, Lao-tze, and Confucius, there is a difference of kind and not merely of degree. “For he has done in our time what these have not done; he has given them [Asiatics] a knowledge of God, where Sakyamuni and Lao-tze offered lovely ideals. He has given them a social ethic more contagious and more universal than that of Confucius, and offers them the constraining motive ‘for my sake and for the Kingdom of God.’ He has revealed the splendor of man as well as of God, confirming and deepening the faith of these teachers in our common humanity; and has set a standard of human constancy and love which, as Asia strives to imitate, she finds to be ‘more and more inimitable.’ More than that, to the hungry and cold human heart he has come as a gracious dew, calling out penitence and bringing pardon and peace.”²⁰

INSUFFICIENCY OF THE BUDDHA-INCARNATION

“It is matter of history that the Buddhist world is not and never has been as centered in Sakyamuni as the Christian world in Jesus.” For more than nineteen centuries Asia has felt it needful to supplement the noble figure of Sakyamuni by many others—Avalokitesvara (the Buddha of Mercy), Amitabha (the Buddha of Measureless Life and Light), Vairochana (the Sun Buddha). These supplemental figures were responses to a felt need. “Far more than in the case of Christianity has the founder of Buddhism disappeared behind the type. The Christian Church finds these divine qualities [love, compassion, truth] perfectly embodied and harmonized in the historical Jesus and rightly insists that he *is* his religion. . . . Devotion to his person becomes at once the

nerve of service, the joy of prayer, and the essential attraction of the life after death. This great Figure, then, with his serene faith in God and his social gospel, is what Christianity has to give to the Buddhist world; and it is much, for in him a new and unique union with God becomes possible. And if the great words of Jesus, 'I came not to destroy but to fulfill,' are true of Judaism, . . . are they not true perhaps indeed in even a deeper sense of Buddhism? . . . In a true sense he is the crown and goal of Buddhism. And if of Buddhism, then of Hinduism. For Buddhism is Hinduism purged of the evils of caste, and ennobled by a Lord more worthy of devotion than Krishna or Siva. Sakyamuni has been a light of Asia; Krishna is a peculiarly Indian figure, whom no other people worship. It is the Christ alone who can in its full sense claim the great title, Light of the World."²¹

HISTORICAL BASIS OF THE OCCIDENTAL INCARNATION-CONCEPT

There is still another and more significant contrast between the Christian and Hindu-Buddhist incarnation concepts. The purpose of incarnation, according to the latter, was to *teach* men the true way of life and to win them to it by the example of him who was the historical manifestation of the Eternal; whereas, according to the Occidental conception, the purpose of the incarnation was to *enact a specific deed* essential to the redemption of man from sin. What man needed was not merely teaching. He needed to know that man's value to God was so great and God's love for man was so impelling that he cleared away all obstacles; that because of God's deed, man's sin could be forgiven and man could be restored to right relations to God. And man also needed to be assured that God would help him in attaining this new relation, so that by means of God's Holy Spirit working in him he might be "born again." According to the New Testament, this deed was accomplished when Jesus was crucified between two criminals, for being God-incarnate, his suffering was that of God himself.

This work of God for man's salvation was emphasized to the utmost by the early Christians and accounts for the fact that one quarter of each of the four Gospels is devoted to the events culminating in Jesus' crucifixion and resurrection. That emphasis is also seen in many other New Testament passages. The second sermon preached by St. Peter expressed the belief that the betrayal and crucifixion of Jesus was in accord with the "determinate counsel and foreknowledge of God."²² St. Paul declared to the Romans that he was "not ashamed of the gospel of Christ, for it is the power of God unto salva-

tion.”²³ A little later he added that “God commendeth his love toward us in that while we were yet sinners Christ died for us.”²⁴ And toward the close of his long argument he asked: “If God is for us, who is against us? . . . Who shall separate us from the love of Christ [of God, as some ancient manuscripts read]. . . . For I am persuaded that neither death, nor life, . . . nor height, nor depth, nor any other creature shall be able to separate us from the love of God which is in Christ Jesus our Lord.”²⁵

To the Corinthians, St. Paul wrote that Christ had sent him “not to baptize, but to preach the gospel; not in wisdom of words lest the cross of Christ should be made void. For the word of the cross is to them that perish foolishness; but unto us who are saved it is the power of God. . . . Jews ask for signs [miracles], and Greeks seek after wisdom [philosophy]; but we preach Christ crucified, unto Jews a stumbling block and unto Greeks foolishness, but unto them that are called, both Jews and Gentiles, Christ, the power of God and the wisdom of God.”²⁶ And in his second letter to the Corinthians he added that “All things are of God, who reconciled us to himself through Christ and gave unto us the ministry of reconciliation; to wit, that God was in Christ reconciling the world to himself. . . . We are ambassadors therefore on behalf of Christ, as though God were entreating by us. We beseech you on behalf of Christ, be ye reconciled to God.”²⁷

This aspect of the Christian incarnation-concept—God’s work in and through Christ—accounts for the emphasis Christianity has always placed on the historical facts regarding the origin of its faith. This emphasis on history is in marked contrast to the indifference of Hindus and Buddhists to the historical aspects of their incarnate Lords. Instead of the unadorned factual narratives of the four Gospels, they resorted to fantastic legends and myths.

The personalities regarded as incarnations by Hinduism and Buddhism seem thus to have been creations of the human mind in its efforts to satisfy the rational and emotional needs of suffering humanity. The person regarded by Christians as an incarnation of God could hardly have been the creation of human imagination, for the details of the life, sufferings, and death of Jesus run completely counter to what men would naturally expect of the “Son of God,” the incarnation of the Almighty. The New Testament records contain elements which St. Paul rightly called “foolishness” and “stumbling blocks.” The substantially historical veracity of the New Testament records is thus powerfully supported by the improbability, considered *a priori*, of the kind of incarnation which it presents.

THE TRUTH IN THE ORIENTAL INCARNATION-CONCEPT

We should not, however, regard Oriental conceptions of incarnation as utterly false or worthless. They in fact express profound insights into the nature of man's spiritual needs. Embedded in them are the convictions that Ultimate Reality is spiritual and that it is deeply concerned to give men practical help.

Krishna was represented as Ultimate Reality taking on the form of a man in order to give Arjuna understanding and peace of mind, and by him, through the Bhagavad Gita, to help all the people of India. Sakyamuni came to be thought of as the incarnation of the Eternal Buddha, the perfect embodiment of Infinite Compassion, whose purpose in taking on a human form was to teach men the way of release from endless suffering. Although Confucius was not regarded as an incarnation of Heaven, yet through his teachings the Chinese were generally led to believe that heaven had ordained from the beginning of the universe a moral order for society, obedience to which was essential to human welfare.

These considerations lead to the question why the most complete historical embodiment of God, of the Ultimate Reality, occurred in Jesus and not in Sakyamuni or some other noble personality.

Without attempting a full discussion of this difficult problem, we venture the suggestion that the respective cultures of the Hindus and the Hebrews, their metaphysical world-views, and their religious histories had an important bearing on this question. The crux of the matter lies here: since God is the Perfect Person, overflowing with love for men in spite of their frailties and sin, his fullest self-revelation could take place only among a people where an ethical and voluntaristic world-view prevailed, where personality was highly esteemed, where liberty of thought and personal life were generally fostered, and where the pattern of life was spiritually sensitive and receptive, a pattern such as prevailed among devout worshippers of Jehovah-God as depicted by the prophets and psalmists of Israel. Jesus was born and reared in such an environment. Here were conditions favorable to God's supreme self-revelation.

Such a self-revelation and incarnation we can hardly conceive as taking place among a people whose highest conception of Ultimate Reality was that of mere Being, absolutely inactive, without thought, or purpose, or any definite quality, even "beyond good and evil."

ORIENTAL AND OCCIDENTAL KENOTIC DOCTRINES

Hinduism, Buddhism, and Christianity each developed doctrines respecting their Masters technically known in Christian theology by the term "kenosis," literally, emptying, or self-renunciation. This kenotic doctrine is, of course, another aspect of the doctrine of incarnation. It emphasized the self-renunciation of the nature belonging to the saviors in their original divine status, in order to become human beings and thus to do what could not otherwise be done in saving men from ignorance (Hinduism), from suffering (Buddhism), and from sin (Christianity).

So far as is known to the writer, Hindu thinkers paid no special attention to the renunciation of Krishna in foregoing his absoluteness when he became a limited human being and participated in the turmoil of history. In fact, the Mahabharata pictures him in his erotic adventures with the milkmaids as having a jolly good time.

Buddhist thinkers, on the contrary, laid much stress on the nobility of Sakyamuni's rejection of the temptation to enter at once into Nirvana. Hinayanism preserved the conception in its original form. It stressed the princely rank of the Master which he voluntarily gave up to become an ascetic monk. Then he attained his "enlightenment." It was possible for him to have remained in that state of bliss, enjoying by himself the great discovery he had made and at the death of his body to have entered into Nirvana. This alternative he rejected, because of his profound compassion for humanity. He returned to society, though not to his family, and spent forty-five years travelling up and down the land, teaching his new-found path to Nirvana.

Out of this decision and act came the distinction made by early Buddhism between two kinds of saints—the Arhat who seeks and attains salvation for himself alone, and the more praiseworthy Bodhisattva who, having earned by austerities the possibility of entering Nirvana, declines to do so in order to return to society to proclaim the way of salvation. Mahayanism carried this ideal of the Bodhisattva back into eternity and made it an integral element in the Eternal Buddha, who might have remained eternally in Nirvana, but who, out of compassion, took upon himself the form of suffering man.

Among Christians, the kenotic doctrine resulted from reflection upon the implications of the incarnation. In his letter to the Philippians, written about A.D. 60, St. Paul urges his readers to become fully possessed of the mind of Christ, who in spite of having had the nature of God, "counted not the being on an equality with God a thing to be grasped, but emptied [kenosis] himself,

taking the form of a servant, being made in the likeness of men: and . . . humbled himself, becoming obedient even unto death, yea, the death of the cross."²⁸

The kenotic doctrine is also implied in the Fourth Gospel. In his final recorded prayer before his crucifixion, Jesus is reported as praying, "I have glorified Thee on the earth; I have finished the work which Thou gavest me to do. And now, Father, glorify thou me with thine own self with the glory which I had with Thee before the world was."²⁹

The similarity of the Christian doctrine of the kenosis of the Eternal Christ with the Buddhist doctrine of the renunciation of the Eternal Buddha is striking, although there is no reason to think there was any historical connection between them. But it may well be pointed out that Mahayanist solicitude for the salvation of all men has made it easy for some Buddhists to understand and approve the more dynamic "love" ascribed by Christianity to God and the Christ. As already noted, a Japanese Buddhist scholar could say, "We have seen Christ because we have first seen Buddha." Only in the Bodhisattva ideal did Buddhist teaching approach the Christian concept of a loving and suffering Heavenly Father.

CHAPTER XIV

RELIGIOUS ART

"How ugly these idols are," said an American friend as we stood at the entrance to a famous Buddhist temple. We were looking at the Ni-ō, the Two Kings, who stood upon two groveling human creatures. The fierce posture and countenances of the Ni-ō expressed extreme rage. When told that these images were placed at the entrance to the temple-grounds in order to frighten away evil beings and prevent them from polluting the sacred enclosure, the impression of ugliness gave way to an appreciation of the skill of the sculptor.

A few moments later we stood before the figure of Kwannon, Goddess of Mercy. "What a sweet face. As lovely as a Madonna," said my friend. He had caught the sculptor's intention.

For Westerners who have eyes to see, the art of the East is profoundly interesting, for it reveals immediately, without the labored mediation of words, a people's very soul. To most Occidentals, however, Oriental art is largely a closed book. A wonderful Japanese or Chinese painting may arouse in us a mood or a passion. Yet what most deeply impresses us is its strangeness. One source, at least, for the strangeness is the use of line technique, modified by more or less flat washes, and the use of mists and low clouds to suggest distance, instead of the Occidental use of perspective. Variations of distance in Oriental art are indicated by the use of three successive planes or levels, one above the other, near objects being represented in the lowest level in sharp outlines or colors, distant objects being represented in the upper level in light lines or colors, with more or less haze, while intermediate objects are placed in the middle level in medium tones or colors. Distant objects may, in fact, be portrayed larger than near ones, to indicate their importance.

Acquaintance with the techniques and multitudinous symbols of Oriental art opens a window into the inner life of the people and their thoughts about man and the universe.

ORIENTAL ART DEEPLY RELIGIOUS

One step toward understanding the classic art of the Orient is to realize that it is deeply religious, like the Christian art of medieval Europe. The religious aspect was primary in the artist's intention; the aesthetic aspect, secondary. It is not "art for art's sake" but art to express and induce religious emotions. Oriental artists are not interested in a photographic representation of an object but in interpreting its spirit.

The Mahayana literature was profusely embellished with a "flowery style, with high flights of imagination, allegories, similes, parables, and apocalyptic scenes," which furnished both the inspiration and the themes for many generations of artists in China and Japan. "The Mahayana," says Professor Anesaki, "was a tremendous force to inspire the artistic sense of the Buddhists."¹ Medieval Christian art, likewise, derived both its themes and its devotional inspiration from the history and legends connected with the birth, life, parables, death, and resurrection of Jesus, and from the rich material found in the Old Testament. Art in both East and West has been indebted to religion and, conversely, religion to art.

To a remarkable degree all Oriental peoples have been "Indianized." Not only did Indian thought sweep over Southern, Central, Northern, and Eastern Asia, but so did its religious paraphernalia, its monastic system, its rituals, and its art. Notwithstanding the great variety of local differences, a profound unity characterizes the artistic development of all Oriental peoples. When Professor Kakuzo Okakura, after having become acquainted with the art of Europe, visited China, and then India, it was the discovery of the essential unity of the Orient that led him to write his volume, *The Ideals of the East*, and to begin it with the words, "Asia is One." In the same sense, the West is One. Familiarity with the art of one part of Asia—India, for instance—makes it exceedingly interesting to study the art of China and Japan, Siam, Cambodia, Java, and Bali.

A source of difficulty for Occidentals, however, is the bewildering diversity of the names for the same deities, Sanskrit, Chinese, and Japanese. Avalokitesvara, for instance, becomes Kwanyin in Chinese and Kwannon in Japanese. But having once learned the corresponding names, the essential unity of the Orient becomes clearer.

The first impression made on Occidentals by a Hindu temple is the enormous number of images of gods and goddesses, animals and demons. Their primary purpose is not decoration but instruction, serving the same purpose

as the symbolic sculptures and stained glass windows of Gothic cathedrals. Occidentals feel bewildered, if not overwhelmed, until they learn that the images that appear to depict so many different gods are, in the last analysis, merely varied emanations of the One, the Ultimate. To outward appearance, India is grossly polytheistic. Inwardly, India is deeply monistic. All is One. One is All. "That art thou."

Whereas the Greek heaven was peopled by a score or more of very human deities, Zeus and the rest, the Indian heaven was thronged by scores or even hundreds, and in the temples they are depicted in detail. Although Sakya-muni, the Buddha, taught a way of salvation wholly free from idolatry, yet he was not an iconoclast. He did not seek to destroy idolatry and polytheism. He merely ignored them as worthless. But his Noble Fourfold Truths and Noble Eightfold Path were so coldly intellectual that they could not long satisfy the incessant demands of the heart. Significant changes inevitably took place. Developed Buddhism became humanized and emotionalized.

Sakya-muni, deified as the symbol of compassion, became himself an object of devout worship and was depicted in art. Many other compassionate Buddhas were also conceived, personified, and worshipped, along with the many lesser and greater deities of Hinduism, thus multiplying the tumult of polytheistic pantheism. And the whole conglomeration of polytheistic-pantheistic gods and goddesses, angels and demons, heroes, saints, arhats, Bodhisattvas, and Buddhas, was carried to all East Asia by the missionary zeal of Buddhist believers. In each land, moreover, the indigenous deities were incorporated into the Hindu-Buddhist pantheon, still further adding to the confusion of the religious scenery.

ORIENTAL ART POLY-PANTHEISTIC—OCCIDENTAL ART MONO-THEISTIC

One contrast between the East and the West is the tolerance of all Oriental religions toward one another—and in the case of certain sects of Buddhism, toward Occidental religions—and the relative intolerance of each Occidental religion and even branch of a religion toward the others.² The explanation lies in the pantheistic viewpoint of the East and the henotheistic, and later, the intense monotheistic, viewpoint of the West. Every one of India's multitudinous deities is felt to be but one of many equally valid manifestations of Ultimate Reality.

"Thou shalt have no other gods before me" is utterly alien to the Oriental spirit. Equally foreign to its spirit is the ancient Hebrew commandment, "Thou shalt not make unto thee any graven image. . . . Thou shalt not bow down thyself to them nor serve them, for I, Jehovah, thy God, am a jealous God."³ Such commandments in the Occident and their absence in the Orient have mightily influenced the history of the art as well as of the religions of the two great streams of culture.

"Religion and art," writes Dr. Ananda Coomaraswamy, "are thus names for one and the same experience—an intuition of reality and of identity . . . 'In those moments of exaltation that art can give it is easy to believe that we have been possessed by an emotion that comes from the world of reality.' . . . This view is monistic: the doctrine of the universal presence of reality is that of the immanence of the Absolute. . . . Precisely as love is reality experienced by the lover, and truth is reality experienced by the philosopher, so beauty is reality experienced by the artist; and these are three phases of the Absolute."⁴

OCCIDENTAL ART, ANTHROPOCENTRIC—ORIENTAL, COSMOCENTRIC

Occidental art, by and large, exalts personality, is anthropocentric. Greek sculpture devoted itself to the glorification of the human form. Classic Christian art also was thoroughly anthropocentric. It depicted the life, death, and resurrection of Jesus, the joy of the redeemed, the adoration of the worshippers, and the lives of the saints. The art of the Renaissance, under the influence of humanism, became still more anthropocentric.

Oriental art, on the other hand, has been cosmocentric. It sees man as an integral part of nature. To the artist and also to the people generally, nature was a realm seething with mystery. The affinity between man and nature was what impressed Oriental artists rather than their contrast, as in the West. To Occidentals, the physical world was an objective reality—to be analyzed, used, mastered. To Orientals, on the contrary, it was a realm of beauty to be admired, but also of mystery and illusion, to be pictured by poets, explained by myth-makers, and mollified by priestly incantations. This contrast between East and West had incalculable influence on their respective arts, as well as on their philosophies and religions.

Chinese landscape painting was particularly characterized by the mystical, surpassing that of India and setting rich patterns for that of Japan.⁵ The most characteristic success of Chinese and Japanese painting, says

Laurence Binyon, lies in its presentation of "the relation of man to nature." Hence came the predominance of subjects taken from nature. This was not due, he declares, to their interest in nature as such, but to their impulse to express their own feelings by picturing nature. We Occidentals assume that a landscape is something external to us. Our consciousness of self is so strong that we look upon nature as something to be conquered and used. To Chinese and Japanese artists, however, the picturing of nature "seemed a more effective way of shadowing forth the manifold moods of man than by representing human figures animated by these moods." There is a "constant feeling of affinity between man and nature."⁶

In the West, artists have tended to subordinate the landscape to human figures. In fact, pure landscape painting did not become common in Europe until about the seventeenth century. Even then, with a few exceptions, painters sought in their landscapes to picture nature itself quite exactly rather than to express the artist's own feelings. Occidental landscapes rarely express religious fervor. The very center of the interest of the Oriental artist lies in the suggestions of grandeur, infinitude, and mystery. Man appears within it as a mere trifle. Chinese and Japanese art is devoted to nature as a united, throbbing whole, an overwhelmingly vast cosmos in which man is a subordinate element.

The fundamental unity of all being is the most characteristic teaching of Hinduism, while the corresponding teaching of Buddhism is the fundamental unity of all life. These conceptions, as every student of Oriental thought and art comes to realize, are "the master-light of all their seeing" and the master-motifs of their best art. Thus are the contrasts⁷ between Oriental and Occidental art in keeping with their respective faiths and cultures, the Oriental stressing the impersonality of Ultimate Reality and the insignificance of man, the Occidental stressing the importance of personality in both God and man.

PESSIMISM IN BUDDHIST ART

The pessimistic Oriental attitude toward life as a whole and the fundamental optimism of the Occident also find frequent, though usually subtle, expression in their art. Buddhist art exalts the blessedness and pathos of quiet contemplation, of losing consciousness of self. Hindu devotees love to spend months in the forest, sitting under great trees, losing themselves in ascetic meditation and in attaining ecstatic union with the Absolute.

Chinese and Japanese religious devotees also love to retire to lonely

mountains and forests, where they can enjoy the ever-changing moods of nature, the sad beauties of moonlight vistas, the ceaseless meaning of waterfalls, the transient forms of wild life. Calmness of spirit, freedom from turmoil, repose, have been exalted in their art. "Not the glory of the naked human form, to Western art the noblest and most expressive of symbols; not the proud and conscious assertion of human personality; but instead of these, all thoughts that lead us out from ourselves into the universal life, hints of the infinite, whispers from secret sources—mountains, waters, mists, flowering trees, whatever tells us of powers and presences mightier than ourselves: those are the themes dwelt upon, cherished, and preferred" by Oriental artists, says Mr. Binyon.⁸

IMAGINATION AND EMOTION IN ORIENTAL ART

When Occidentals first see the misty mountains, overhanging cliffs, waterfalls, and cascades in Oriental landscapes, they instinctively feel them to be fantastic creations of the imagination. Nowhere in the world, thinks the Occidental, can there possibly be such scenery. The boiling waves of a seascape seem utterly unnatural.

This impression is, in part, the assumption of most Occidentals that the purpose of a picture is to reproduce its subject. This conception of pictorial art, however, is not held by the Oriental artist. He uses the material forms of the outer world for expressing his personal moods, convictions, and emotions. His amazing mountains and waterfalls, his tumultuous waves and drifting mists, are not intended to picture reality, but to express his feelings of grandeur and power, of infinity and mystery, of appreciation and respect for the incomprehensible forces of nature, and thus to lift the soul of the spectator from his infinitesimal self up to the illimitable universe.

This rationale of Oriental art appears to contradict the recognized fact that Chinese and Japanese paintings of flowers, birds, and insects are thoroughly accurate drawings; and the eyes of Orientals seem to be quicker than those of Occidentals in catching the details of rapid movements such as the flight of birds and the action of horses' legs. The apparent contradiction is explained by the Oriental artist's attempt to express his profound respect for nature's miraculous powers, not only in the grandeur of sea and mountain, but also in the delicate petals of flowers, the flight of birds, and the membranes of the wings of dragon flies.

Referring to the difference between the Orient and the Occident, Professor

Hocking declares that "in the fine arts we have become aware that in many points the Oriental sensitivity is incomparably greater than our own. In the field of color, for example, we have done well with the contrast and harmony of two colors. It is only in China that the corresponding harmony and balance of three colors has been successfully achieved. . . . The Indians have seen things about animal life which have completely eluded us. Chinese perception of natural forms and qualities has many novelties for duller eyes. The Japanese sense of harmony and illusion in landscape opens a new gamut of original perception in the stories and fancies about living things."⁹

REALISM IN OCCIDENTAL ART

Realistic art, like all bald literalism, is prosaic. It has little place in the Orient. The idealism of Oriental art tends to make it highly imaginative, romantic, emotional, and, I may add, interesting. The longtime literalistic conception of art in the Occident stems from Aristotle, who expressly excluded architecture as one of the arts because it is not and cannot be an "imitation of nature." Modern Occidental art, however, has come to see that all true art *idealizes* its subject. While a painter seeks to reproduce on a flat surface what the eye sees in a three-dimensional world, yet he imposes upon it interpretations and feelings of his own.

The difference between Occidental and Oriental art at this point is that Oriental artists do frankly and consciously what Occidental artists, until lately, have as a rule done unconsciously. Oriental artists, accordingly, have been much more free to interpret their subjects than Occidental artists. The idealizing process is more bold and straightforward. To the Occidental, accordingly, Oriental art often appears fanciful and fantastic, while to the Oriental, Occidental art often appears prosaic and humdrum.

This difference between the underlying concepts of the East and the West led naturally to diverse procedures of their painters. Chinese and Japanese artists, after prolonged practice in gaining control of the brush, may spend years in preparing, by contemplation, to absorb the spirit of their subject. When they feel this clear within their souls, they seize the brush and, without a look at their subject, work with speed to bring out its inner character, omitting details unrelated to the central idea. Thus Chinese and Japanese painting exemplifies economy of means.

Occidental artists, until recently, have prepared for their paintings by detailed sketches based on exact observation, and in executing their work

they felt the need of having the object constantly before their eyes, so as to reproduce it exactly. It must be added, however, that Professor H. F. Rall is right in maintaining that even in the West, art is more than realistic reproduction. "Whether its form be music or literature, painting, sculpture, or architecture, it uses the rich concrete stuff of the world of nature and man. . . . But it is not mere realism; it does not simply reproduce. . . . A reproduction of a bit of nature is not painting; it is photography. As Schopenhauer [*sic.* Lessing] insisted in his *Laokoon*, art is the effort to set forth the idea which is struggling for expression in nature. Thus the first requisite of all higher art is insight. That does not mean paintings that tell a story, or literature that teaches a lesson or propagates a philosophy. It does mean that in art there is insight into meanings in the world about us, realization that the world is more than what appears on the surface, and an effort to make this evident to others by the same concrete media of sight and sound by which nature 'half reveals and half conceals the soul.'"¹⁰

The differences noted above in the artistic conceptions of the East and the West are in striking accord with the general temperament of the East and the West—the one comtemplative, introvertive, emotional, idealizing; the other extrovertive, intellectual, realistic. The one allows the artist to indulge in unbridled imagination, while the other, even when expressing insight, is not free to wander far afield from actual facts.¹¹

ART SYMBOLS—EAST AND WEST

Occidentals, as we have already noted, find the art symbols and conventions of the Orient strange and meaningless. This, however, is due to their unfamiliarity with Oriental art-language. Until Occidentals learn the significance to Chinese and Japanese of the dragon, the tortoise, the pine, the fox, the stork, and other common symbols, they inevitably miss a large part of the meaning of Oriental art.

Visitors to India need to be familiar with such art symbols as the lotus and the lotus throne, the cobra, the bull and the cow, the elephant and the lion, the Bo-tree, the wheel, the peacock, the drum, the sacred thread, the many-headed, many-handed deities, the third eye, the lingam, the dancing deities, and so on.

The same principle holds, also, for Oriental visitors to the Occident. To understand and enjoy the art of Christendom they need to know the signifi-

cance of the cross and the crucifix, the Madonna, the Infant Jesus, the lamb, the shepherd, the lion, the eagle, the fish, the serpent, the tree (of knowledge of good and evil, of life), the bread, and wine, and blood, the vine, the three-branched and seven-branched candlestick, the scythe or sickle, and the like.

Turning back to the Orient we note that among the symbols widely used in China and Japan few are more significant than the dragon and the tiger, which are both symbols of power. This the Occidental easily sees. But he needs to know that the dragon is the symbol for the mysterious power in water, in the air, in storms of wind and rain, tornadoes, typhoons, in clouds that bring thunder and lightning and snow.

The imagination of poets and painters clothes the dragon with spiritual meanings also. "In the dragon is made visible the power of the spirit, the power of the infinite," the power to appear and to disappear at will and without visible cause. "The dragon is typical of the creative faculties of the Chinese genius, which had a singular gift for moulding into shapes of vivid and formidable reality those shadowy terrors of the unknown and non-human world that survive in mankind from the infancy of the race . . . perhaps of a time when the monsters of primeval ages still existed. . . . In the creation of demons and fantastic beasts and birds the Chinese genius is vividly inventive."¹²

While the dragon is entirely imaginary, the tiger symbol is drawn from nature and is very realistic. Yet it, too, has a spiritual meaning of its own. The tiger is the mysterious power on earth. It is the genius of the mountains and symbolizes the brute forces of the world. When "portrayed simply as the royal beast it is painted in the colors of nature. But when conceived as a symbolic power it is always painted only in ink, like the dragon." The dragon and the tiger "have been painted as a pair of pictures by almost every artist of note who worked in the Chinese tradition, whether in China or Japan."¹³

In addition to their imaginative and idealizing tendencies, the Chinese possessed a second type of mentality—prosaic, practical common sense. This type of mentality found its highest expression in Confucius and his system and has to a large extent determined Chinese history and culture. Among its products were the twenty-four classic stories of filial piety, describing those paragons of virtue whose pictures and statues abound everywhere. Like folklore among all peoples, East and West, they contain elements of childishness and extravagance. "This is probably one reason why these themes do not seem to have provoked masterpieces. Another reason is that imaginative artists were attracted rather by the ideals of Taoism and Buddhism."¹⁴

But in contrast to the prosaic figures of filial piety are the romantic Rishi,

Wizards of the Mountains (not to be confused with the Rishi of India, the seers and prophets of the Vedic era). These Chinese Rishi (Hsien, hermits of the mountains—immortals) “were human beings who had abandoned the world, who abstained from all nourishment but fruits and dew, and who by the practice of certain mystic arts had attained to an ethereal existence and the enjoyment of immortality. They form a mysterious brotherhood, who ride on storks through the air, or traverse the mountains on the backs of fabulous animals, or meet together in mountain retreats. They are pictured as beings of mystery, yet with nothing of the haggard foulness of the European conception of witch and wizard; their genius is one of gaiety and world-forgetting youth. The stork, the tortoise, the pine, plum, and bamboo were their accompanying emblems.”¹⁵

Then there are the countless statues and paintings of the disciples of the Buddha—the Lohan in Chinese, the Rakan in Japanese. At first eighteen, later five hundred, “their figures are familiar in every form of the art of the two countries,” like the statues and paintings of the saints in medieval Europe. “They, too, haunt mountain solitudes; but theirs is not the careless smile of the wild Rishi. They are rapt in intense meditation; they breathe a spiritual air; they are forms of grandeur and intellectual power.”¹⁶

MULTITUDINOUS BUDDHAS AND BODHISATTVAS

Equally numerous are the statues and paintings of the Buddhas and Bodhisattvas, all of them purely mythological beings created to satisfy the cravings of the heart. The human qualities ascribed by Mahayana Buddhism to the “Eternal Buddha,” of whom Sakyamuni was only one of many incarnations, were “wisdom and compassion,” which were probably the outstanding personal characteristics of Sakyamuni. It was altogether natural that Indians who came to accept him as “the Enlightened One” should regard compassion as also the most important aspect of the Eternal Buddha.

But the Oriental imagination proceeded to conceive of other Buddhas in previous worlds, and also of all the worlds in the ten directions—west, north-west and southwest, east, northeast and southeast, north and south, and above and below. Sakyamuni was merely the latest Buddha. All these mythological Buddhas were described in literature and depicted in art. But Buddhist imagination looked also toward the future. It represented Sakyamuni as saying that his teachings would gradually be corrupted and finally entirely lost. Then another Buddha would come to earth to restore the truth

in its original purity. The name of this Buddha-to-be is Maitreya. He, too, is described in literature and depicted in art. The outstanding characteristic of all the Buddhas is their boundless compassion.

Of all the mythological Buddhas the one generally worshipped in China and Japan is Amitabha, the Buddha of Boundless Light and Life, Lord of the Western Paradise. To this land of eternal bliss all human souls will go who die in full trust in his compassion. His images, colossal as well as life-size and miniature, are found all over Japan and China.

The Bodhisattva most loved is Kwanyin (Kwannon in Japan), the Goddess of Mercy, often represented with several hands holding symbols of the varieties of help she gives. In a famous temple in Kyoto stands the "Thousand-handed Kwannon," accompanied by twenty-eight attendants and surrounded by a thousand smaller multi-armed Kwannon. Then there is Yakushi, the Healing Buddha, and Jizo, sometimes accompanied by two scribes, one to record men's good deeds and the other their evil deeds.

FUDO, A SURPRISE

But the great surprise is Fudo, the Immovable King of Light, often painted brilliant red, and either sitting or standing in flames of fire. His face, moreover, is not one of perfect calm characteristic of Bodhisattvas and Buddhas, but of rage. This puzzle is solved when one learns that Fudo is, in fact, the Japanese form of the Hindu deity, Siva, in his destructive aspect—when the second phase of his dance is bringing all things to an end.

FEW STATUES OF SAKYAMUNI

The remarkable fact often noted by students is the small number of the statues of the historical Sakyamuni as compared with the mythological Buddhas and Bodhisattvas. Though the founder of the faith, he has receded behind the resplendent beings created by the prolific imagination of Mahayana Buddhism. The earliest Buddhist art dates from the third century B.C., when India learned to use stone for buildings and statues, a development due to Greek influence after the invasion of northwest India by Alexander the Great (326 B.C.). Indian artifacts before that date, being made of clay, wood, and ivory, have long since perished.

In the earliest known Buddhist art, the Mauryan, the figure of the Buddha is not depicted, although his presence is suggested by the empty "lotus

throne" or by "the Lord's footprints," toward which worshippers are shown bowing. "Indeed," says Professor Anesaki, "the person of Buddha was too sacred and sublime to be represented by the early Buddhist artists as a human figure."¹⁷ The earliest statues of the Buddha date from the first century B.C. and were the work of the Greco-Buddhist school of artists, that of Gandhara, which flourished from about the second century B.C. to the second century A.D. It used the figures of Apollo and other Greek deities, more or less Indianized, in depicting Buddhist themes.

"The Greek ideal of personal beauty," says Professor Anesaki, "could not long fail of application to the person of the revered Perfect Being. Buddha, . . . 'the Light of the World which dispelled the darkness of illusion,' was represented by Greco-Indian artists in all the beauty of an Apollo. . . . Such [Greek] influences contributed greatly to the enrichment of Buddhist sculpture; and the most significant innovation—the one destined to become a permanent factor in Buddhist art—was undoubtedly the actual representation of the person of Buddha himself."¹⁸ Referring to the remarkable statues carved in Nara during the Tempyo period (A.D. 729-49), he adds, "Here . . . we discern the final result of the union of Buddhist ideals with Greek genius."¹⁹

It follows, of course, that the so-called statues of Sakyamuni are in no sense portraits, any more than are the paintings and statues of the Christ. There are two reasons why early Buddhism left no statues of the Buddha: first, the belief that his personality had entirely disintegrated when he died and entered Nirvana. Having overcome Karma, he was, in fact, no more, as was symbolized by the empty lotus throne, or the footprints. Primitive Buddhism was, secondly, puritanic, regarding all art as an appeal to the sensuous desire for pleasure in beauty. Art was therefore condemned as an obstacle to the achievement of that detachment from wordly pleasure which the Master had enjoined. Fortunately, later Buddhism, especially the Mahayana vehicle, reversed this negative attitude and became the mother of pure art throughout the Orient.

CONTRASTING QUALITIES DEPICTED IN EAST AND WEST

In depicting Buddhas and Bodhisattvas, says Laurence Binyon, Buddhist painters "concentrate their power on types of intellectual peace, every line in whose calm features, in drooped eyelids, in wide foreheads, bent slightly forward, in unruffled fold of drapery, lays a spell upon the mind, woos it from the restless world, and draws it inward to the divine ecstasy of absolute con-

temptation. In all the art of the world there is nothing more impressive, nothing of more pure religious feeling, than some of those noblest creations of Buddhist art.

"Yet how we miss in the religious art of Asia those creations of humanity which form the center of the religious art of Europe: even in the East, these human cravings and instincts which have been touched to ennobling beauty by the painters and sculptors of Christendom have not been without some outlet of expression; and the abstraction of Love and Mercy which found form in India as Avalokitesvara . . . is transformed in the course of time (in the twelfth century) from a male angelic figure to that of a woman, often with a child, mistaken sometimes by Europeans for the Oriental borrowing of the perpetual theme of Christian art, the sublimation of Motherhood in the Madonna."²⁰

INDIA'S EROTIC ART

In one remarkable respect the best art of China and Japan resembles that of the West rather than that of India. Indian art, like her religion, is highly erotic. The love adventures of her gods and goddesses are frankly described in her literature and depicted in her art. The most popular and most worshipped of the incarnations of the Great God, Vishnu, is Krishna, who in the Mahabarata is described as engaged in amorous frolics with milkmaids. Other gods are depicted in art as caressing and embracing voluptuous nude goddesses. No restraint seems to have inhibited Indian artists from depicting the sex relations of their deities. To Occidentals, and also to Chinese and Japanese, such art seems not only immoral but also inartistic. India's apologists, however, insist that to the pure all things are pure and that the real significance of India's erotic art is allegorical to symbolize the soul's ecstatic experience of the soul in "mystic union" with the Absolute.

"In India," writes Dr. Ananda Coomaraswamy "we could not escape the conviction that sexual love has a deep and spiritual significance. There is nothing with which we can better compare the 'mystic union' of the finite with its infinite ambient . . . than the self-oblivion of earthly lovers locked in each other's arms, where each is both. . . . Illicit love becomes the very type of salvation; for in India, where social convention is so strict, such love involves a surrender of all that the world values, and sometimes of life itself. When Krishna receives the milkmaids . . . the great seducer makes them his own.

"All this is an allegory—the reflection of reality in the mirror of illusion. This reality is the inner life, where Krishna is the Lord, the milkmaids are the souls of men, and Brindaban the field of consciousness."²¹

To Occidentals, however, all this sounds like "rationalization." It is difficult for us to believe that those who read the erotic literature²² of Hinduism or look upon the paintings and statues depicting erotic adventures are not stirred by them to feelings far removed from the pure "ecstasy of mystic union with the Infinite." This judgment is confirmed by a conversation between a temple priest and Dr. Stanley Jones. On the temple wall were vividly pictured the escapades of Krishna. "Can you follow this as your own example?" asked Dr. Jones. "'No,' replied he thoughtfully, 'unless you are very strong, when you come here you will go off and do the same things.'"²³ Art, professedly in the service of religion, pandered to human lust. In this connection, one naturally thinks of the nautch girls, *devadasis*, in large sections of India, dedicated to the temple service, "married" to the gods for a life of religious prostitution. But Indian religious erotic art, considered solely from the standpoint of esthetics, presents many an exquisite work.

Sakyamuni, quite significantly, spurned all India's deities, condemned sexual emotions, regarded even family relations as inimical to the wholly spiritual salvation which he offered in his Noble Eightfold Path, and urged upon his disciples, both male and female, the ideal of absolute celibacy.

INDIA'S DANCING DEITIES

To Occidentals, perhaps the strangest representations of deity in India are her many-armed dancing deities. The dancing Siva has ten arms in the Tandava Dance. "Our Lord is the Dancer, who, like the heat latent in firewood, diffuses his power in mind and matter and makes them dance in their turn." Cosmic activity is the central motif of the dance. The four-armed dancing Siva stands at the center of a circle, or under an arch, with one foot upon a demon, the other raised, while the different poses of the arms symbolize different activities. In one hand Siva often holds a drum, in another a flame, in another a bell, and in others, other symbols. Some dancing deities are bisexual, half male and half female. Siva sometimes wears a man's earring in one ear and a woman's in the other, to symbolize bisexual nature. In some places—as in Bengal—it is Kali, Siva's wife, who is the dancer.

These dancing deities appear to occidentals exceedingly fantastic, not to say grotesque. Yet to Hindus they are inspiring. In them Indian artists have

expressed with extraordinary skill their conceptions of the cosmos. The material universe and all its processes throughout time, represented by the circle or arch, are conceived to be the product of divine activity, symbolized by the divine dancing. Siva, who starts and maintains the activity of all things, dances at the very center of the circle. The dance symbolizes the rhythmic character of nature's processes—night and day, winter and summer, spring and fall, growth and decay, life and death, evolution and devolution. This alternating aspect of the universe is also symbolized by the drum whose rhythmic beating accompanies the dance.

There are five varieties of dances, representing the five types of divine activities: (1) beginning, growth, evolution; (2) preservation, support; (3) decay, destruction, death; (4) veiling, illusion; (5) release, salvation, grace. The fire in Siva's hand or flaming from the circle symbolizes the great destroying element in nature, the constant cause of transformation, the mysterious element within everything which brings change and destruction. The bisexual figures, or the figures with a man's earring in one ear and a woman's in the other, symbolize the universal principle of male and female in all living genera. These dancing deities are the every embodiment of the ever-surging vitality of the universe.

When Siva stops dancing, the cosmos completes its cycle and comes to an absolute end in a night of non-existence. But Siva is again formed in Brahman and begins again to dance, producing a new cosmos to go through once more a cycle of one hundred Brahmanic years. This rhythmic repetition of Siva's dance goes on for ever and ever, the law of Karma and Samsara ruling the entire succession of universes.

The cosmos, thus, is conceived as "the Lord's pastime or amusement." "He dances to maintain the life of the cosmos." "The perpetual dance is his play." "The reason of his dance lies in his own nature; all his gestures are . . . spontaneous and purposeless—for his being is beyond the realm of purposes," writes Dr. Coomaraswamy.²⁴

In comparison, how crude is medieval Christian art in depicting the Bible ideas of creation! Even the creation pictures of the Renaissance, such as those by Michelangelo in the Sistine Chapel, and such relatively modern pictures of the creation as those by William Blake, give no clear and inspiring conception of the origin and purpose of the universe. Pictures of God as a patriarch with a flowing white beard fall far short of adequately symbolizing the omnipotent.

India's artists have been more successful in symbolizing India's ideas of emanation than Western artists have been in symbolizing the Christian ideas

of fiat creation. An interesting point in this connection is that although Chinese and Japanese art used the symbolism of multi-armed and multi-headed deities, they did not take over India's conception of creation as a divine dance, nor represent the universe as a dancing deity.

RABINDRANATH TAGORE'S CONCEPTION OF CREATION

More profound than the conception of creation as symbolized by dancing deities is Tagore's conception of it as a masterpiece by the Supreme Artist. He thinks of the "Supreme Person" as rejoicing in his creative activity as an artist rejoices in painting a picture or as a poet in composing a poem. The created universe is a work of consummate art, beautiful beyond words to describe, a vast dramatic poem. Beauty in nature is the "language of love," a message from the Supreme Person to finite persons. "Somewhere in the arrangement of this world there seems to be a great concern about giving us delight, which shows that in the universe, over and above the meaning of matter and forces, there is a message conveyed through the magic touch of personality. This touch cannot be analyzed; it can only be felt. . . . Somehow we feel that through a rose the language of love reached our heart."²⁵

ORIENTAL RELIGIOUS ARCHITECTURE

The religious buildings of the East and the West reveal the contrasts between their respective cultures as markedly as does their pictorial art.

The first contrast to be noticed is the presence throughout the Orient and the absence throughout the major part of the Occident of innumerable shrines for the veneration of local deities. Tiny Shinto shrines are found along the wayside, or before noble old trees, or gushing springs, or impressive boulders, or on mountain-tops, or indeed at any spot supposed to be the home of good or evil spirits. No priest guides the worship and no services are held. In Japan, the smaller Buddhist temples are more numerous than are churches in Occidental lands. The ordinary temples and the courts surrounding them are thronged at festival-times by multitudes who leave offerings and make merry. Their courtyards often serve the neighborhood as a playground for the children. The buildings themselves, unless new, are tawdry and unkept, with little architectural beauty except in the gracefully curved roofs.

CONTRAST BETWEEN ORIENTAL TEMPLES AND OCCIDENTAL CHURCHES

The really significant architectural differences of the East and the West are found in the larger religious structures. In the Orient these are often enormous buildings or groups of buildings, ornamented with geometrical designs, statues, frescoes, and paintings. In the Occident, churches are, as a rule, single structures, simple in plan and, except in Roman Catholic churches, without elaborate ornamentation.

FOUR TYPES OF CHURCHES

In the Occident four main types of churches stand out in sharp architectural contrast to the temples of the Orient. First came the Greek basilicas and temples, plain, rectangular, slightly ornamented, and dignified. Their heavy roofs were supported by rows of stately columns, the roof itself receiving no particular attention. Then came the Roman type, attention being especially given to the roof—a large dome symbolizing the mysterious, circular vault of the universe. This type of building was widely used by Moslems as well as by Christians. Then followed in the twelfth to the fourteenth centuries the splendid Gothic cathedrals, cruciform in ground-plan and distinguished by a lofty vaulted roof, flying buttresses, innumerable arches, pointed windows, filled with richly stained glass, and decorated altars before paintings of the crucified and risen Christ.

The fourth main type of Occidental religious building is found chiefly in Protestant lands—the “meeting house,” akin to the basilica. It is constructed primarily for cultivating the rational side of religion, although worship is not neglected. Instead of a richly robed Roman Catholic priest who conducts a pre-eminently symbolical service, the Protestant clergyman preaches and leads a simple service of worship. Protestant church buildings are ordinarily rectangular structures with few statues, frescoes, or paintings. Their dominating architectural feature is the heavenward pointing steeple. The Orient is conspicuously without these four architectural types of religious buildings, except for the recently erected Christian churches.

INDIAN TEMPLES

Indian temples differ markedly from those of China and Japan in structure, ornamentation, and setting, as well as from the churches and cathedrals of Christendom. They are vast multiple-structures, impressive because of their

colossal dimensions, but overloaded with numerous images of gods and goddesses, animals and demons. The temples doubtless impress the Indian mind with a sense of grandeur and infinity, but that is not the dominant feeling evoked in the Occidental mind. It is rather the sense of confusion and excessive ornamentation. Much of the detail seems quite lacking in the delicacy and finish which Occidentals see in Chinese and especially in Japanese art and architecture. Indeed, the contrasts between the architecture of India and that of Japan are more striking and also more significant than are their similarities. The immense Chinese temple buildings express mystery, while the Shinto shrines manifest love of simplicity—both so different from the Indian love of immense size, extreme elaboration, and indifference to grossness.

In contrast to the Hindu temples are the plain Moslem mosques, absolutely free from images and pictures, dedicated to the worship of the One and only God, creator and ruler of all things, who may not be represented by any image whatsoever, because he is far different from any being whom man's imagination can conceive. These mosques appeal to Occidentals more deeply than do the usual Hindu temples.

The one building in all India whose beauty supremely appeals to Occidentals is the Taj Mahal at Agra, a mausoleum built by Shah Jahan in memory of his wife. Though decorated with remarkable designs in marbles and precious stones, it is completely free from pantheism, polytheism, and idolatry. Its structural design, moreover, resembles in simplicity and dignity that of the best Greek architecture, although the façade has no Doric or Corinthian columns and the roof consists of a large dome flanked by four small ones. This beautiful building was completed in 1649, being the creation of a European architect, Isa Mohamed Effendi, who was sent to Shah Jahan by the Sultan of Turkey. The wonderful inlaid marble decorations—*pietra dura*—are ascribed to Augustin de Bordeaux, "who, after defrauding several princes in Europe . . . found an asylum and a fortune at Agra by favor of Shah Jahan."²⁶ The Taj Mahal, therefore, is not the product of the Indian mind.

CHINESE AND JAPANESE RELIGIOUS ARCHITECTURE

Chinese and Japanese architecture does not appear to have been particularly influenced by that of India, except in the matter of pagodas and towers, in spite of the fact that the idolatry, mythology, and philosophy of Indian

Buddhism played an important role in the development of the great temples of China and Japan. In both lands the imperial palaces appear to have provided the essential patterns for the temples. "Ancestor-worship," says Mr. Chuta Ito, "may be looked upon as a primitive religion in ancient China, but shrines for this purpose were built entirely in the style of Imperial Palaces. In Japan, likewise, the shrines where we worship the Emperors and their ancestors are built after the style of the Imperial Palaces. In ancient China ceremonies were performed to worship the objects of nature. On such occasions, altars without any buildings were erected. Temporary enclosures were also built in Japan in ancient times to worship the deities of heaven and earth."²⁷

The adoption of the palace pattern for the construction of religious buildings was probably due to the fact that the ancient Chinese and Japanese regard their emperors as representatives on earth of divinity and therefore themselves to be worshipped. But gradually temple architecture was affected by Chinese philosophy of the cosmos and its psychic forces called *fong-shui* (water-wind). According to this philosophy all things are composed of five simple elements which are derived from the two basic principles, *yang* and *yin*, negative and positive, while these in turn spring from the "Great Ultimate"—Absolute being. These conceptions are represented by symbols in their religious architecture. "The main building corresponds to the central absolute of the universe, while its wings are the positive and negative forces. This doctrine was also introduced to Japan and was especially prevalent in the Nara period [A.D. 709–784]. In the reign of the Emperor Kammu a splendid suite of Imperial Palaces was constructed. The main hall in the outer enclosure was named *Tai-kyoku Den* (Absolute Mansion). On the southeastern side was the *So-ryu-ro* (Blue-Dragon-Tower), while on the southwestern side was the *Byak-ko-ro* (White-Tiger-Tower). The former tower symbolized the positive force and the latter the negative force. . . . Blue is the color of the positive, while the dragon is a positive animal symbolizing the east. White is the negative, while the tiger is the animal symbolizing the west."²⁸

All Chinese buildings—private buildings no less than palaces and temples—had to be carefully located and oriented, according to the *fong-shui* philosophy. "The ground-plans should be laid out at night with an instrument which is sighted on the north star, bringing the projected building not only into proper relationship with the earth and its forces, but into harmony with Heaven and the entire universe as well."²⁹ Thus the palace pattern, the religious symbolism of Buddhism, and the general cosmic philosophy of China were all incorpo-

rated in the more important Buddhist and Taoist temples in China and the Buddhist temples in Japan.

The intimate relation of religious structures to nature calls for special notice. Chinese and Japanese architecture "makes it a principle," says Sir Charles Eliot, "that palaces and temples should not dominate a landscape but fit into it and adapt their lines to its features."³⁰ "The sites of these establishments [monasteries] show the deep feeling of cultivated Chinese for nature and their appreciation of the influence of scenery on temper. . . . The architecture is not self-assertive. Its aim is not to produce edifices complete and satisfying in their own proportions but rather to harmonize buildings with landscape and to adjust pavilions to the slope of the hillside and diversify the groves of fir and bamboo with shrines and towers as fantastic and yet as natural as the mountain boulders."³¹

The religious structure in China which most deeply impresses Occidentals is the Altar of Heaven in the grounds of the Temple of Heaven in Peking. This altar was used once a year for the worship of *Shang-Ti*, the "Supreme Ruler." The worship was performed by the emperor—the Son of Heaven—vicariously representing the people. He alone might worship *Shang-Ti*. The altar is entirely open to the sky. It consists merely of a broad octagonal marble floor, raised some twenty feet above the ground and surrounded by tiers of roofless compartments for the noble families who attended the emperor in his solemn worship. Among the innumerable places for worship throughout China, there is only one Altar of Heaven.

GREAT TEMPLE ROOFS

Occidentals visiting the Far East are also impressed by the roofs of the great buildings, so different from those of the West. The distinguishing feature is the concave roof-line, turned up more or less sharply at the corners and usually bearing some symbolic ornamentation. "If the roof is double-hipped, the image of a tiny fantastic animal named *kuei-ling-tzu* or *chao-feng* is fixed to the smaller hip. When the roof is fitted with complicated ornaments, the ridge, the sloping hips, and the corner hips are all adorned with gorgeous pieces of sculpture. This adornment is often extended to the gables and sometimes to the walls. . . . Such unique methods of roof-covering have never been found in the West, and Westerners are often puzzled to understand the purpose of Chinese roof-ornamentation. This type of architecture was

brought over to Japan together with Buddhism. It was thoroughly adopted and subsequently modified. But Chinese architectural principles never played such a dominant role in Japanese life, especially the keen desire for ostentation."³²

Mr. Chuta Ito accounts for this style of roof as due in the first place to the hot summer season and the heavy rainfall of central and south China, where this style of architecture presumably originated. "If a house of rectangular plan," he says, "is capped with a roof of rectilinear slopes with deep eaves, the roof will look too large and heavy. If a curved outline is used, however, the roof will be less in volume and gain a greater appearance of lightness. In order to have the rain run down swiftly, the roof must be steep; but in order that there will be sufficient sunshine beneath the projecting eaves, the line of the eaves must be high and elevated. To achieve both ends, the roof must be steep near the ridge with a more gentle slope near the bottom and with the eaves having an upward curve so as not to cut off the sunshine."³³ While the buildings in China consist usually of a combination of wood, tile, and stone, those in Japan are exclusively of wood, except the roofs, where shingles, thatch, or heavy tiles are used, and sometimes even copper.

JAPANESE TEMPLES AND GOTHIC CATHEDRALS

"Japanese [temple] architecture" says Professor Anesaki, "is utterly unlike the Gothic; its chief beauty consists in the long curving lines of the eaves and the gentle slope of the roofs. Such forms harmonize well with the hills and trees, and such buildings become a part of the landscape instead of appearing like gigantic and laborious constructions built in defiance of nature." A little earlier he had said, "Let me contrast this Japanese habit of making nature furnish part of the architectural effect with the practice in Western art. Does not the grandeur of a Gothic cathedral consist in its domination of everything that surrounds it? . . . Adding giant trees by its side [Notre Dame] at Paris would damage its effectiveness, and I presume that is the case with any other Gothic cathedral. Why? The reason seems to me to be that Gothic architecture is pre-eminently a style of domination, expressing the determination of man to conquer nature."³⁴

It is illuminating to place beside this opinion of Professor Anesaki the contrast drawn between a Greek temple and a Gothic cathedral by Professor C. R. Morey. In Europe, he says, the styles of architecture were produced by two types of mentality. The Greek mind felt that clarity was the supreme

objective. Hence came its science, its philosophy, and its architecture. It sought to symplify and understand the multiplicity of nature by the discovery of a few simple elements and principles, thus to bring all phenomena into the realm of reason. "The world of fact for the Greek was unconsciously and instantaneously transformed into intellectual concepts of instantaneously universal truth. Hence the orderly composition of Greek works of art, like facts marshalled in the mind," and such imposing yet simple buildings as the Parthenon.

The second style, the Gothic cathedral, was the product especially of the French mind, reacting on the new ideas of the universe generated by Christianity, which impressed on Europe's mind the sense of the infinite God revealed in nature. Slowly its conception of infinity and the aspiration of finite men toward God found expression in architecture, and resulted in the Gothic cathedral.

"Nature is never symmetrical in the particular and only becomes so as we organize her into ideas. Hence the irregularities in Gothic superstructure, the unexpected variety in the ceiling vaults, the unsymmetrical façades. The vagaries of Gothic plans are famous. . . . The cathedral thus grew, sometimes for a hundred . . . years, and it seldom concealed the *gaucherie* of its unfancy. . . . The Gothic structure is in fact organic. . . . The cathedral itself is the expression of that understanding of the world which the twelfth and thirteenth centuries believed they had achieved. It is as much an expression of medieval Christianity as the *Summa* of Thomas Aquinas. And like the theologian, it finds an ultimate harmony out of infinite variety; its thousands of statues, windows, grotesques, and reliefs are brought to final unity by sheer soaring faith. The complexity of the world . . . from the Gothic viewpoint . . . [makes] strange contrast with the serene simplicity of the Parthenon. . . . The Greek theme is, as it were, played on a flute; in Gothic there is orchestration. The sense of the infinite invests each Gothic phenomenon. . . . All [the details] show a compelling . . . yearning for union with God."³⁵

Similar to Professor Morey's interpretation of the Gothic cathedral is that of Professor Hugh S. Tigner. After pointing out how "whole communities and generations of time" devoted their surplus resources and organized effort and utilized the most skilled craftsmen and talented artists in erecting these enormous structures of stone and glass, arches and statuary, he asks, "Why did those men and that community bother to build it? Why were they so lavish and slavish with time, energy, talent, and wealth, making a structure that dwarfed everything else, making it so unnecessarily rich and wonderful,

a building which had but an infinitesimal economic or political value, if any at all?" It was, he declares, "because there was a great spiritual truth about life and the universe to be recognized, and this building expressed in art the beauty and the holiness of that truth."³⁶

In marked contrast to the interpretations of Gothic architecture of Professors Anesaki, Morey, and Tigner is that of Henry Adams³⁷ and Professor Ralph T. Flewelling. In *The Survival of Western Culture* Professor Flewelling describes the gradual emergence in the West of personalistic individualism, the recognition of the significance and rights of man as man. After tracing the rise of this principle in the realms of morals, law, government, and education, he devotes a chapter to "The Gothic Spear," that is, to religion, and develops the place of individual initiative and religious aspiration of the "common man" in the creation of the great cathedrals of Europe. "There is no doubt," he declares, "that individualism distinguishes the Gothic. . . . Everywhere we witness a new manhood standing upright in pillar and porch and flying buttress, as well as in steeple and in arch. It marks the increasing tide of individualism and democracy, like a volcanic upthrust from the midst of a plain. Even its details are individualistic, each man working out what is more or less of his own idea in line and ornament, each feeling a profound responsibility, each leaving the carved symbol that indicated the individuality of the worker." "As the significance of the Gothic lay in its individualism, so its power lay in the fact that it was a great popular or mass movement. . . . Long lines of toiling men, women, and children tugged at the ropes that drew the great monoliths to Chartres, and at each mile they stopped to sing mass"—the building of the cathedral to the "glory of God" being a great community enterprise.³⁸

SHINTO SHRINES, BUDDHIST TEMPLES, AND NATURE

Shinto shrines differ strikingly from both Indian and Buddhist temples and also from Greek and Gothic buildings. Attention has been called to the remarkable resemblances between Shinto shrines and the early Hebrew tabernacle. Both are wholly free from idols. Only high priests may enter the Holy of Holies. For at least two millenniums the Japanese mind has preserved the simple, unadorned structure and the religious significance of these sacred buildings, in spite of the invasion of Japan by the practically polytheistic and idolatrous proclivities of Buddhism. Like Buddhist temples, they too are

almost invariably surrounded by grand old trees and are blended into the landscape.

The lines of a Japanese temple roof are more graceful than those of Chinese temples and are also free from the numerous, somewhat heavy, and oftentimes grotesque representations of spirits and elves which clutter up the ridges and roof-hips of Chinese temples. This change made the graceful lines of Japanese temple roofs stand out distinctly in line with Japanese fondness for simplicity. It was Japan's aesthetic and religious sense which led to the placing of her shrines and temples in settings where they would become a part of nature, illustrating the Japanese philosophy of life that "all life is one," and that to live rightly one must live in harmony with it.

Although Japan took over Chinese architectural forms for her Buddhist temples, she never abandoned the original architecture of her Shinto shrines. During a thousand years of religious tolerance, the Buddhist and Shinto faiths were more or less combined. The mixture was called "Ryo-bu Shinto." Shinto shrines were often served by Buddhist priests (but not the reverse), many of the shrines taking on certain aspects of Buddhist architecture. Yet the distinctive characteristics of Shinto architecture were never lost—simplicity, freedom from idols (although popular Buddhism was grossly idolatrous), natural, unstained wood, bark or shingle roofing, the Holy of Holies placed at the center of the group of buildings.

Since Shinto shrines existed long before Buddhism came to Japan, we may conclude that the artistic temperament of the Japanese which led them to place their religious buildings in harmony with nature was indigenous. Shinto architecture is an authentic expression of Japan's original religious and aesthetic sensibilities.

But Japanese mentality is also imaginative and sentimental and fond of manifold but delicate detail—rejoicing thus in both simplicity and multiplicity, a rare combination of antithetic characteristics. While it delights in the simplicity of the shrines it also delights in the complexity, the symbols, and the ornamentation of Buddhist temples.

HISTORICAL RELATIONS OF OCCIDENTAL AND ORIENTAL ART

Few studies are more fascinating than to trace how the art of one culture has been influenced by the art of another culture.³⁹ That the art of Japan owes much to China is universally recognized; and that Chinese art was largely Indianized is also generally believed. But that Indian art was strongly in-

fluenced by that of Greece and Rome has only recently been discovered. The evidence for this conclusion has been gathered in a four-volume work, profusely illustrated: *The Civilizations of the East* (1934) by René Grousset, director of the Musée Cernuschi in Paris.

M. Grousset contends that each country first developed its own art and that later, as it came into contact with the art of other lands, a more or less slavish imitation enabled the native artists to acquire the foreign technique and motifs. Then followed the period in which the native genius reasserted itself, although still subject to the foreign influence.

After the invasion of Alexander there arose the Gandhara school of art in northwest India, which can best be described, he says, as friendly Greco-Buddhist, "a school which had nothing Indian about it but its Buddhism; [it] was in every other respect a Greco-Roman type of art."⁴⁰ This school flourished from the second century B.C. until the second or third century A.D.

This was followed by the Gupta school of art, which flourished in the Ganges valley and the Deccan from the fourth to the seventh century. "This, however, was a genuinely Indian art, whose leading features may be summed up by defining it as a tropically naturalistic school, subdued, refined, and spiritualized by Buddhist idealism."⁴¹

Mr. Grousset then shows with scores of illustrations that Persian art (the Sassanian), together with the schools of Gandhara and Gupta, exerted profound influence on the art of Chinese Turkestan, Tibet, Mongolia, etc., where these three foreign styles of art were more or less mutually assimilated and combined with the indigenous art, and were thence carried to China, Korea, and Japan. In these lands, also, the indigenous art succumbed to the foreign art, and then assimilated it and went forward to new triumphs. In this way distinct features of Greco-Roman art were finally incorporated into the art of China and Japan, although so modified by native artists that they are not readily recognized except by art specialists.

The most interesting of these recent discoveries is the fact that the three schools named above, though so different in many respects, "were undergoing a transformation of an analogous order and were evolving in the direction of a common ideal for which we can find no more suitable epithet than that of Gothic, on account of the analogies which it suggests. . . . No visitor to the Musée Guimet, on being taken to see the stucco figures discovered at Hadda, . . . has been able to refrain from exclaiming that they are absolutely Gothic. Christs in glory or in judgment, apostles and King Davids, angels or

monks, smiling figures like those of the portals of Reims, or pathetic praying figures, hooded figures recalling medieval European pages and jesters, demons of Mara resembling the gargoyles of Gothic cathedrals—the statuettes or relief in sun-dried clay from Hadda invariably foreshadow our Gothic types.

“But this is a Gothic anterior to our own by a thousand years, . . . the existence of which can only be explained from the philosophical point of view by a sort of law of the human mind. . . . The two great universal religions, [Christianity and Mahayana Buddhism] . . . though no doubt opposed to each other in dogma . . . were characterized by a like idealism, a like mysticism, and a similar type of sensibility and piety. Under the action of these two types of idealism . . . the common Greco-Roman substratum undergoes a parallel process of transformation. . . . The general style of this statuary, too, is governed by an ideal very near to European Gothic, accompanied . . . by soaring, pointed arches and rich architectural ornament.”⁴²

M. Grousset presents his thesis with abundant illustration but he appears to claim too much when he remarks that “the whole of the European middle ages . . . is already to be found latent in the Iranian frescoes of Qizil. . . . Thus a late form of Buddhism was engaged in creating a sort of Gothic [art] out of these Greco-Roman elements . . . a style which produces . . . a similar state of mind.”⁴³

The way, moreover, in which the art of one people has influenced the art of other peoples throws fresh light on the essential oneness of human nature and affords ground for the hope that each people will make a distinctive contribution to the future world-culture, thus giving it an otherwise unattainable breadth and richness.

RELIGIOUS SYMBOLS AS WORKS OF ART AND KEYS TO UNDERSTANDING

An obstacle to the mutual understanding of the East and the West which is seldom mentioned is the diversity of their religious symbols. A symbol that arouses noble feeling and is charged with deep meaning for the one may appear to the other meaningless, or even repulsive.

The lingam, for instance, is one of the most common of all religious symbols in India. Sir Monier Williams states that there are some 30,000,000 of them. Yet it is a repulsive phallic symbol, the emblem of some primitive god of reproduction. It is a short column rounded at the top, wholly crude and inartistic. “The lingam has for nearly all his worshippers quite lost all sexual significance,” says Professor Pratt,⁴⁴ “and is simply the object in which Ma-

hadev, the Great God, chooses to incarnate himself for the purposes of worship. As the other gods dwell for ritualistic purposes in their images, so Siva dwells in the lingam."

Speaking of the importance of religious symbols, Professor Pratt declares that they are "the cause of most of the spiritual blindness that separates peoples of different faiths. We do not understand one another's symbols. . . . We cannot understand how anyone can find strength or comfort in Kali, the great Hindu Mother, with her string of skulls and her bloody mouth. . . . And it never occurs to us that the Indian would find it hard to appreciate some of our emblems and figures of speech."⁴⁵

Any attempt to deal in a comprehensive way with the multitudinous religious symbols of the East and the West would fill many volumes.⁴⁶ Here we shall confine our attention to two—one Oriental and the other Occidental—which embody the characteristic temperaments and the religious emphases of the two great streams of human development.

THE COLOSSAL BUDDHA AT KAMAKURA

Among the first excursions which visitors from the Occident customarily make on arrival in Japan is that to Kamakura. They go to see the world-renowned statue of Buddha, reputed to be the most impressive expression in art of the Buddhist faith. "The Kamakura Dai-Butsu," as the Japanese call it, has for seven centuries been the object of pilgrimages from all over Japan. Tidal waves have carried away temples built over it. Conflagrations have burned others to ashes. Earthquakes have destroyed still others. But none of these events have disturbed its calm. There it has sat, eyes half closed, neither really asleep nor yet fully awake, absorbed in ecstatic illumination and peace.

This Dai-Butsu perfectly symbolizes the religious conceptions and aspirations of spiritually minded Orientals. Oppressed by the miseries and frustrations of life, they long for escape and believe it may be had by flight from the world of the senses. They long for union with the Absolute. This statue brings vividly to the mind of Buddhist pilgrims the Buddhist conception of life, that suffering and sorrow are universal and endless; that desire can be vanquished; and that the way to this goal is to take refuge in the "Three Jewels"—the Buddha, the Law, and the Monastic Order. By following the example of the Buddha, by complete obedience to his precepts, believers are promised release from endless rebirth and entry into Nirvana.

The Kamakura Dai-Butsu represents Amida Buddha (as the Japanese call Amitabha Buddha)—the mythical Buddha of Measureless Life and Light, the supreme Buddha in the Western Paradise. Thither all worshippers hope to go on death. But whichever Buddha any particular statue may represent, all symbolize the same fundamental ideas.

Similar statues all over East Asia express the deepest aspirations of millions upon millions of Asiatics. They long for escape from this ephemeral, meaningless world of birth, disease, old age, and death, for cessation of personal consciousness by means of complete union with the Absolute.

THE CROSS THE CHIEF SYMBOL OF CHRISTIANITY

What, we now ask, is the corresponding religious symbol of the West which expresses the essential ideas of Christianity? It is the crucifix, or, merely, the cross. This symbol is found in nearly all churches, save those of the Quakers, in millions of Christian homes, and on the bosom of millions of believers. Why does it have this extraordinary place in the religious art and life of Christendom? Is it not because it symbolizes so simply and yet so adequately the heart of the Christian faith, just as the Buddha statues symbolize those of the Buddhist faith?

The cross makes instantly vivid to the believer not only the humiliating death of Jesus, but also what that death signified—the enormity of sin, the wonder of God's love revealed through Christ, the cost to God and to his Son of redeeming men from sin and winning them to a life of sonship. The cross, still further, strongly suggests to believers the resurrection of Jesus, his victory over death itself, and his eternal reign at the right hand of God.

The cross gives Christians courage and strength to endure their sufferings. "But we behold him," says the author of Hebrews, "who hath been made a little lower than the angels, even Jesus, because of the suffering of death, crowned with glory and honor, that by the grace of God he shall taste of death for every man."⁴⁷ "Therefore let us . . . run with patience the race that is set before us, looking unto Jesus . . . who for the joy that was set before him endured the cross, despising shame, and hath sat down at the right hand of the throne of God."⁴⁸ Sight of the cross, therefore, reminds the Christian believer that he is a dedicated man like St. Paul, a bond-servant.

That the cross should become the favorite symbol of Christianity was, *a priori*, incredible, for it was the natural symbol of ignominy, suffering, and utter defeat. Yet when St. Paul wrote to the Corinthians, some twenty-five

years after Christ's crucifixion, he declared that he preached not words of wisdom (philosophy) but the cross of Christ. So deeply did the death of Christ on the Cross impress St. Paul that he said, "I have been crucified with Christ, and it is no longer I that live, but Christ liveth in me; and that life which I now live in the flesh I live in faith, the faith which is in the Son of God, who loved me and gave himself up for me."⁴⁹ No religion except Christianity glories in a cross and an empty tomb.

"The crucifixion of Jesus," says Professor A. G. Widgery, "is . . . the most impressive example in history of how intense suffering is caused through the sins of others, through their ignorance and hardness of heart, their obstinacy to reverence things spiritual. Through his crucifixion and suffering, taken in relation with his personal attraction and teaching, Jesus has drawn man to him—the supreme instance of how suffering may lead men to love and devotion. . . . And the suffering of Jesus has been associated with . . . the idea of the suffering of God with and for his creation. The cross has thus become one of the central symbols of Christianity and one may venture to believe will remain so."⁵⁰

INDIA DISCOVERS THE SIGNIFICANCE OF THE CROSS

Highly significant of the place of the cross in present-day Christian history is that which is taking place in India. For three thousand years India has regarded suffering and misfortune of every kind as punitive—the result of evil deeds in a previous life. Said an Indian to Dr. Jones that Jesus must "have been a very wicked man in a previous birth since he was such a terrible sufferer in this one."⁵¹ None of the religions of India taught salvation through vicarious suffering. But when Gandhi voluntarily underwent prolonged fasting in protest against the doings of his people, the moral effect was amazing. India discovered in one of her sons the meaning of the cross. "I never understood the meaning of Christianity until I saw it in Gandhi," said a former fiery opponent of Christianity.⁵²

"With this teaching of Gandhi that they can joyously take on themselves suffering for the sake of national ends," says Dr. Jones, "there has come into the atmosphere a new sensitiveness to the cross." Said a brilliant Hindu writing on this subject, "What the missionaries have not been able to do in fifty years Gandhi by his life and trial and incarceration has done, namely, he has turned the eyes of India toward the cross."⁵³ One of Gandhi's closest personal friends, the missionary C. F. Andrews, states that when, toward the end of

a twenty-one day fast, Gandhi's life was apparently at stake, he asked Gandhi if he would not like to have him sing some religious hymn, Gandhi replied, "Sing Isaac Watts's hymn, 'When I Survey the Wondrous Cross.' "

CORRESPONDENCE OF THE SYMBOLS TO PSYCHIC NATURES

It should be noted that these two symbols, the Buddha statue and the Christian cross, are in accord with the fundamental psychic characteristics of the East and the West; the emotional East, distraught by suffering and longing for escape from the world into eternal peace; and the volitional West, distraught by the wickedness of men and longing for justice, righteousness, and truth, for salvation from sin, and establishment of the Kingdom of God. The East cherishes passive quietism, the West active achievement.

CHAPTER XV

CONCEPTIONS OF ULTIMATE REALITY IN THE ORIENT

THE BHAGAVAD GITA

The noblest expression of the Hindu conception of the absolute is found in the Bhagavad Gita. The chief speaker in the prolonged dialogue of the Gita is Krishna, Arjuna's charioteer, who on the eve of battle expounds the problems of religion, of metaphysics, and the practical life.

Krishna informs Arjuna, the warrior Prince, that though he (Krishna) appears to be a mere man, he is in reality the Infinite and Absolute Being, a Brahman, without beginning and ending. "I am the Creator of all [things]," he says, "though in Myself I am changeless and without qualities."¹

Those "who have cleared their eyes of the smoke of illusion . . . O Prince, know Me to be the One—the All. . . . They know the Real Self—the Eternal—the Infinite—the Absolute—the One—Myself. They know My works. They know My wisdom. They know My Lordship of All in All." (*Ibid.*, p. 87) "In my essence I am not manifest or visible to men. Back of my emanated forms rest I. . . . But of them all—past, present, and future—not one fully knoweth Me. I hold them all in my mind but their minds cannot hold Me in my essence." (*Ibid.*, p. 86) "The Wise ones, they who have unfolded their higher natures, know Me to be the Infinite and Eternal Origin of all things. . . . Others see Me in various forms and aspects and thus worship Me in various ways. Both as the One and as the Many am I worshipped. . . . Yea, also am I the Father of the Universe—and likewise the Mother. I am the Preserver. I am the Holy One whom all seek to know. . . . [I am] the Path; the Comforter; the Creator; the Witness; the Resting Place; the Place of Refuge; and Friend of all. I am the Origin and the End, the Creation and the Destruction—the storehouse, the Eternal seed. I am the Sunshine—I am the Rain. . . . I am Death, and yet I am Immortality. I am Being and yet am I Non-Being. I am the One beyond both." (*Ibid.*, pp. 96–97)

"This universe, in its parts and in its entirety, is an emanation of Me. . .

All things are of Me—not I of them. . . . I am the sustainer of all things, but all things are not I. . . . At the end of a Kalpa—a day of Brahm [four billion years] . . . I withdraw into my nature all things and beings. And at the beginning of another Kalpa, I emanate all things and beings, and reperform my creative act. . . . I am not bound or entangled in these works, O Prince, for I sit on high, unattached and unbound by actions. I superimpose my power on nature, and she builds up and tears down—producing the animate and inanimate; and thus the universal action proceeds and operates.” (*Ibid.*, pp. 94–95) He “who thus knowing loveth Me with all his heart and all his mind and all his soul, he knoweth Me in truth. And knowing Me he knoweth all things.” (*Ibid.*, p. 148) “Serve Me alone; worship only Me; bow down to Me alone and I pledge thee that thou shalt surely come to Me, thou who art my loved one.” (*Ibid.*, p. 180) “I shall surely deliver thee from all thy sins, transgressions, and shortcomings.” (*Ibid.*, p. 181)

“Though men worship many gods and images, and hold many conceptions of Deity . . . yea, even though these men seem utterly opposed to each other, and to Me, yet doth their faith arise from a latent and unfolded faith in Me. Their faith in their gods and images is but the dawning of faith in Me . . . although they know it not. . . . Such Faith and Worship, when honestly and conscientiously held and performed, shall not go unrewarded nor unaccepted by Me. . . . Such is my Love, Understanding, and Justice.” (*Ibid.*, pp. 84–85)

“Some by meditation, others by reflection, others by action, others by worship . . . pass beyond death.” “Try to know Me. If you cannot contemplate Me, practise yoga. If you are not equal to this, try to serve Me by dedicating all your work to Me. If even this is found hard, do your duty regardless of consequences, giving up all desire for fruits.” “Better indeed is wisdom than constant practice; meditation is better than wisdom; renouncing the fruit of action is better than meditation.” (Quoted by Professor Radhakrishnan, *Indian Philosophy*, I, pp. 574–75)

The Gita is regarded by some as a superb reconciliation² and justification of both the impersonal and the personal elements in Hinduism. Krishna’s constant use of the first personal pronoun even when he is asserting that he is the Absolute may seem to imply that the Absolute is a person. This, however, would be an error. For he also says, “In essence I am not manifest. . . . Back of my emanated forms rest I.” “I am Being and yet am I Non-Being. I am the One beyond both.” In his lower, manifested, personal forms he may be more or less known by man. “To make out that the two, the absolute and the

personal God, are one, the Gita says that in the highest reality impersonality and personality are combined in a manner that is incomprehensible to us." (Radhakrishnan, *Indian Philosophy*, I, p. 578) Worship offered to those lower forms (various personal deities, idols, fetishes, etc.) he accepts as offered to himself in his highest form. His real and true form is nevertheless impersonal.³

YOGA—ITS PRACTICE AND ITS RESULTS

In no land has the systematic cultivation of trance-ecstasy been so continuous and widespread as in India. It began apparently some three millenniums ago. Those who entered upon its practice, and especially those who attained the experience, have always been regarded as supremely religious by every type of Indian religion and philosophy. They are the "holy men," the "saints." The systematic cultivation of ecstatic trance is called Yoga, and those who undertake the discipline are called *yogins*. The term Yoga, derived from the same Aryan root as "yoke," signifies the discipline by which the yogin brings his physical and mental natures under the "yoke," that is, under perfect control. The devotee claims that in his trance-ecstasy he has gained true knowledge of reality; that all knowledge gained through the intellect, by experience, is seen to be "ignorance" and "illusion."

Yoga was built upon the assumption that the ever-flowing stream of consciousness gives knowledge only of the ephemeral, not of the changeless reality which must lie back of the transient. To attain this knowledge one's spirit must gain control of both body and mind and must bring its restlessness to a standstill. By so doing one attains clear "vision" of Reality, which is real knowledge.

Yoga as a system of discipline prescribes in minute detail what one must do to get this control—just how to sit in easy poise, and how to breathe more and more slowly and deeply, until one hardly breathes at all. The achievement of these goals requires months or even years of rigorous practice.⁴ Yoga rules also describe in great detail how to stop the flow of ever-changing ideas and feelings, until at the climax, "the mindstuff is absolutely disintegrated" (Dasgupta, *Yoga Philosophy*, p. 260) and all consciousness ceases. The yogin then attains ecstatic trance (*samadhi*) and apprehends Reality. This knowledge is absolutely different from that given by the combined activity of the senses and the intellect. It is immediate, compelling, resembling the knowledge given by one's eyes—hence called "visions."⁵

The outstanding result of the practice of Yoga was the conviction of the

yogins that in their ecstatic trance they had risen into the realm of the Absolute; that they had become absorbed like a drop of water into the infinite ocean; that they were, therefore, no longer subject to Karma and Samsara and would never again be reborn. This experience was called "God-realization," "release," "emancipation," "salvation." India's nightmare for millenniums has been the haunting dread of Karma and Samsara. When emaciated yogins claimed to have vanquished this nightmare, all India took note. Reverence for yogins became universal; they were worshipped and supported. Hordes of ascetics, many no doubt sincere, have encumbered India's economy through the centuries.

To apprehend these extraordinary convictions and practices, an Occidental needs to gain insight into Indian conceptions of the nature of man's soul or self, a matter of no little difficulty. In brief, Indian thought distinguishes the "pure self" (Purusha) from the concrete, individual, empirical self. This individual self consists of two elements: (1) the outer sheath which is composed of three "gunas"⁶ and (2) the inner reality, the "pure self." So long as the "pure self" is entangled with its "gunas," that is, so long as it experiences this temporal world, it is in bondage. Only by the discipline of Yoga can the "pure self" disentangle itself from "the world, the flesh, and the devil" and attain the higher plane where it is free from all change. In a word, the "pure self" is Ultimate Reality. "That art Thou." This is what the yogin "sees" in his ecstatic vision. The experience attained in ecstasy does not *produce* but discloses the union of the self with the Absolute. The validity of this Yoga interpretation of ecstatic experience has already been considered in chapter XII on Mysticism.

Yoga ethics grows out of the experience that he who indulges in merely sensuous pleasures cannot attain mastery over either his body or his mind; hence comes the practice of asceticism. A degree of ethical conduct is thus a necessary step toward the attainment of ecstatic trance, knowledge of Reality, and release from Karma and Samsara. Even if Yoga practice is not carried through to full achievement⁷ in trance, it is alleged that the yogin not only gains superior knowledge, but can exercise supernatural powers over the minds of others and over things. These alleged powers, often revealed in mass hypnotic performances, have come to be popularly regarded as the yogin's chief achievement.

The influence of Yoga practice and theory, along with the dogmas of Karma and Samsara, has not only obstructed the development of wholesome religion but has distorted India's conception and practice of the moral life.

THE VEDANTA PHILOSOPHY

The abstract, monistic mode of thought, more or less distinctly adumbrated in the Upanishads and clearly expressed in the Gita and the Yogavasishta, is known as the Vedanta. It began several centuries before Christ, but was given its classical expression by the Brahmin philosopher Sankara early in the ninth century A.D. It is a system of thoroughgoing monism. Ultimate reality is completely impersonal and inconceivable.

Sankara's philosophy made a lasting impression upon the Indian mind. Philosophic thinkers, combining Sakyamuni's pessimism with the developing monistic trend, produced the Vedanta, in which Brahman, the Absolute (the Void), and Maya (the illusory world) became the focal points of their world-view. Sankara was the most scholarly and extreme advocate of these conceptions. He appealed to the "revealed" and therefore "authoritative" utterances in the Upanishads. But it is a remarkable fact that he did not appeal to revelation in support of his doctrine of Maya. "He boldly and loudly proclaims the view that Maya or illusion is eternal, but he never proves his case. He argues with great force and vehemence against the pluralists, deists, and theists, but when he comes to the doctrine of Maya we find him taking it for granted, never attempting to prove it." Such is the main thesis of Mr. Chakravarti in his volume, *The Philosophy of the Upanishads*. "Sankara came to have a great following . . . with the result . . . that the doctrine of Maya . . . came to be looked upon as part and parcel of the Upanishad philosophy." (pp. 200-4)

For two millenniums impersonal monism and an illusory world have been the conscious metaphysics of India's educated leaders, and also the subconscious metaphysics of the mass of the people, although they indulge in emotional worship of multitudinous deities.

MODERN REFORM MOVEMENTS

The moral leaders of modern India are breaking away from the ancient system of metaphysics. Reform was inaugurated by Ram Mohan Roy (1772-1833), "the great pioneer of modern Indian thought," who was so deeply "impressed by the personality and message of Jesus" that he published (1820) an epoch-making work, *The Precepts of Jesus*. In his youth he wrote a book, *Against the Idolatry of all Religions*, and later expressed his "belief in the divine authority of Christ." (Cf. *Last Days in England of Rammohun Roy*, by Mary Carpenter,

p. 135, written in 1866.) He founded the Brahma Samaj, an association designed to foster the loftiest religion and social reform. It was his daring advocacy of the abolition of *sati* (the burning of widows) that enabled the British Government to abolish it in 1829.

Debendranath Tagore (1817-1905) formulated a remarkable confession of faith for the Brahma Samaj, beginning: "God is a personal being with sublime moral attributes." He did not regard the Upanishads as inspired. "It was a matter of course for him that love for God must be proved by love to mankind." Dayanand Saravasti (1824-1883) was still more active in the reform movement and founded the Arya Samaj designed to carry out in energetic ways "the practice of active love in the interest of the welfare of society." He even "advocated permitting marriage between members of different castes while he opposed child-marriage." Ramakrishna (1834-1886) held that belief is "of secondary importance. Piety is all that matters. Every religion, whatever its doctrine, becomes the true religion when man dedicates himself in love to God and serves his neighbor in love. So there is no sense in exchanging one religion for another."

Vivekananda (1862-1902) became especially known in the West by his attendance at the Congress of Religions in Chicago (1892) and his glowing speech in support of Ramakrishna's teaching that "true piety is to be found in all religions and is higher than them all." He founded the Ramakrishna Mission, the purpose of which was "to labor for the rebirth of India and to organize a service of love for the poor and wretched of the land."

The remarkable succession of high-caste men who led the reform movement culminated in Mahatma Gandhi (1868-1948) and Rabindranath Tagore (1861-1941).⁸ In Tagore, the movement of Indian thought from negation to affirmation reached its completion. "Ethical world-and-life-affirmation," says Dr. Schweitzer, "has completely triumphed. It governs his world-view and will suffer nothing of world-and-life-negation beside it." (*Indian Thought*, p. 238) In the age-old controversy between monistic absolutism and mystical experience on the one hand and, on the other, the personal conception of Ultimate Reality, Tagore takes his place with the latter.

THE POSITION OF RABINDRANATH TAGORE

"We have the age-long tradition in our country," says Tagore, "that through the process of *Yoga* man can transcend the utmost bounds of his humanity and find himself in a pure state of consciousness of his undivided unity with

Parabrahman. There is none who has the right to contradict this belief, for it is a matter of direct experience and not of logic." (*The Religion of Man*, Hibbert Lectures for 1930, pp. 205-6) But in the same volume (p. 115) he appraises Yoga in these words: "Such realization of transcendental consciousness accompanied by a perfect sense of bliss is a time-honored tradition in our country. . . . Without disputing its truth, I maintain that it may be valuable as a great psychological experience, but all the same it is not religion."⁹

But he goes on to say, "Such an ideal of the utter extinction of the individual separateness has not a universal sanction in India. There are many of us whose prayer is for dualism, so that for them the bond of devotion with God may continue forever." (*Ibid.*, p. 202)

Thus does Tagore dissociate himself from the monistic system of Brahminism and range himself with those who believe in the Personal Ultimate Reality. But he does not attack the abstract monistic philosophy. He virtually says that while he prefers "dualism," since it makes room for a personal deity whom he can worship and love, he does not feel able to deny or denounce impersonal monism. He seems to think that both stand on an equal footing, individuals being at liberty to choose between them. He thereby failed to exert himself to lift India out of the metaphysical morass in which she has been bogged down for so many centuries.

One of the features characterizing nearly all of the Indian leaders of the modern reform movement is their persistent effort to find all their ideas already expressed in the ancient sacred books. "They do not like to confess," says Dr. Schweitzer, "that they are representatives of intuitions and convictions which had not yet found expression when the Upanishads and other sacred books were composed. So that is why they endeavor to find their ideas in the ancient texts. But the only way they can succeed in this is by using all their skill in reading meanings into them which are not really there." (*Indian Thought*, pp. 224-25) "It is a weakness in Tagore," Schweitzer declares, "that he tries to proclaim his world and life-affirming ethical mysticism as ancient Indian wisdom. He will not admit that Indian thought has gone through a process of development." (*Ibid.*, p. 241.)

On the occasion of Tagore's seventieth birthday (1931) a group of his friends participated in a symposium. Among them was Professor Radhakrishnan, who closed his address with the following statement. "In all Rabindranath's work three features are striking.

- (1) The Ultimeateness of spiritual values to be obtained by inward honesty and the cultivation of the inner life.

- (2) The futility of mere negation or renunciation and the need for a holy, whole development of life;
- (3) The positive attitude of sympathy for all, even the lowly and the lost.

It is a matter for satisfaction to find an Indian leader insisting on these real values of life at a time when so many old things are crumbling away and a thousand new ones are springing up." (*East and West in Religion*, p. 143)¹⁰

THE PRACTICAL EFFECT OF VEDANTISM

The effect of Vedantism on the practical life is devastating. "The Hindu's gaze has been so concentrated on the realization of his own union with God that he has almost never had time to think seriously about a Kingdom of Heaven on earth. . . . As a result of this pre-eminently subjective point of view in Indian ethics, strenuous activity for a great charitable or social cause has almost always been looked at rather askance even by the finest and most truly sympathetic of Hindu saints. . . . All good works are for the realization of God. . . . God-vision is the end. And what is it? Ah, that is something which may be experienced, but which in its fullness can never be described. In fact, he who once plunges into the depths of the Infinite Ocean of the Divine never comes back to describe what he has seen." (J. B. Pratt, *India and Its Faiths*, pp. 102-3) A favorite Indian illustration is the parable of a doll made of salt that wished to measure the depth of the ocean and report its findings. But no sooner had it plunged into the ocean than it melted away and became one with the ocean.¹¹

The disastrous consequences of the Hindu practice of ascetic "renunciation" are recognized by some Indians. Professor Bhikhan Lal Atreya, for instance, declares that "Yogavasistha does not advocate renunciation, which has been wrongly practised in India for centuries and which has been one of the causes for India's downfall." (*Yogavasistha and Its Philosophy*, p. 92)

Although the general trend of Professor Radhakrishnan's writings is to commend Indian philosophy, in his lectures in India he urged university men to break away from deadening conservatism and advocated a New Hinduism. "To my mind, our country is today faced by a crisis of the first magnitude: It is not war, or revolution, or national bankruptcy, but internal disruption that is threatening us. The new India which we are attempting to build is being strangled at its very birth by anti-national forces. . . . If we are to preserve ourselves, we must use the lighted torch, the cleansing fire, the spirit

that rebels. We must wrestle with the past that oppresses us, the relics of barbarism that threaten our very life, the fantastic notions about elemental facts that militate against decent living. We do things in our daily life which are a disgrace to our humanity. We eat food, wear clothes, and enjoy comforts, while those who produce them are dying by degrees in unhealthy surroundings and bad economic conditions. We repress our natural sympathy with those who suffer because it does not pay us." "It is the study of Western history and institutions" which "has roused in us a love of freedom and sense of self-respect." (Quoted in C. E. M. Joad's *Counter Attack from the East*, pp. 52 and 49)

These sentences from Radhakrishnan's lectures are in line with the last chapter of his work on *Indian Philosophy*, from which we cite the following:

"The chief energies of the thinking Indians should be thrown into the problems of how to disentangle the old faith from its temporary accretions, how to bring religion into line with the spirit of science. . . . But unfortunately some of the parishads are engaged not with these problems but those suited for the society of Antiquarians. . . . The conservatives are convinced of the glory of the ancient heritage and of the godlessness of the modern culture; the radicals are equally certain of the futility of the ancient heritage and of the value of naturalistic rationalism. . . . [Both are] equally defective. Those who condemn Indian culture as useless are ignorant of it, while those who commend it as perfect are ignorant of any other." But Professor Radhakrishnan is not without hope. "All signs indicate," he declares, "that the future is bound up with the . . . [program of] relating the immensely increased knowledge of modern science to the ancient ideals of India's philosophers." (II, pp. 777-780)

Our presentation of the admitted shortcomings of Vedantism should not blind us to the fact that for centuries multitudes of thoughtful persons in India, China, and Japan *have* found deep satisfaction in their conceptions of Ultimate Reality. They have gained calmness of spirit, charm of person, and freedom from the feverish bustle of the Occident. Modern Vedantists, moreover, Abhedananda for instance, who are well acquainted with the philosophy of the West, insist that Vedantism is the only valid foundation for both science and religion and that it accounts for both polytheism and monotheism (like Mohammedanism and Christianity) and also for all history, cosmic as well as human. Furthermore, such Japanese experts in the philosophy of religion as Professors Anesaki, Takakusu, and Suzuki still find satisfaction in higher Buddhism.

CHINA'S ULTIMATE CONCEPT

China's chief metaphysical conceptions arose in prehistoric times. They are found in undeveloped form in the *Book of Changes*. In it are found the expressions, the Great Ultimate, the Yin-Yang (negative and positive), and the Tao (the Way). These were seed-ideas around which metaphysical discussions revolved through the centuries.

The two outstanding leaders of ancient Chinese thought were Lao-tse and Confucius, who lived some 500 years before the Christian era.

Lao-tse, who apparently preceded Confucius by perhaps a half century, was an intellectual mystic.¹² For his ultimate he adopted the term "Tao" (the Way, the Road, the Norm). But he distinguished between the Absolute Tao and the Tao which is manifested in the visible world. "The Tao which can be expressed in words is not the eternal Tao. . . . Without a name, it is the beginning of Heaven and Earth; with a name, it is the Mother of all things. . . . How unfathomable is Tao! . . . How pure and clear is Tao! It would seem to be everlasting. . . . Tao in its unchanging aspect has no name. . . . As soon as Tao creates order it becomes nameable."¹³ (*Sayings of Lao-tse*, translated by Lionel Giles, pp. 19, 21)

The Tao Teh King is a collection of aphorisms of extraordinary insight. It is the only book ascribed to Lao-tse and can be read through in two hours; yet the reader is constantly tempted to pause and reflect. Early in the first Christian century it became a required textbook for candidates taking the examinations for magistrates. It has therefore influenced all Chinese literati. Its mysticism and metaphysics prepared the way for acceptance of Buddhism, which so swamped original Taoism that it suffered "arrested development." Further quotations from Giles's translation of the Tao Teh King will reveal its central conceptions.

How pure and still is the Tao! How deep and unfathomable!

Knowing the Tao means enlightenment. Not knowing the Tao causes passions to arise, and that is evil.

Tao is wondrous and complete. Before Heaven and Earth it was. How calm it is! How spiritual!

The Tao lies hid and cannot be named. Yet it has the power of transmitting and perfecting things.

It is the Tao that overspreads and sustains all things. How great IT is in ITS overflowing influence!

The Tao—where is IT? There is nowhere where IT is not.

He who knows the Tao—he is liberal-minded.

Possessed of the Tao he endures forever.

Though the body perish yet he suffers no harm.

To the good I would be good. To the not good I would also be good, in order to make them good. With the faithful I would be faithful. With the unfaithful I would also be faithful, in order that they may become faithful. To requite injury with kindness—these are the ways of Tao.

This exalted Taoism gained only a few followers and had little influence on the masses. Later popular Taoism was a conglomeration of animistic superstitions and magical practices, which for a thousand years have formed the real religion of the masses, as Confucian ethics has been of the literati.

"Confucianism," says President Yang, "includes the whole system of the moral-political-religious philosophy of the Chinese which was summed up by Confucius and which was carried on and developed by his disciples and later scholars." "To his influence Chinese society is much indebted for its practical outlook, broad vision, and its moral tone, as well as its harmony and stability. The system of teachings which bears his name . . . has succeeded in molding them [the Chinese] into one homogeneous unity." (*China's Religious Heritage*, pp. 55, 57) "The central theme of Confucianism," he continues, "is the *Art of Living*," the development of the *Ideal Man* and the *Ideal Society*. "Confucius was homocentric and practical, interested more in concrete rules of living than in speculative philosophy of life. . . . Not only did he recognize the existence of a Supreme Deity of the universe . . . (T'ien or Shangti), but he took it for granted that everybody would agree with him on this point and made it the basis of his whole structure of philosophy without argumentation." (*Ibid.*, pp. 61, 73)

Summarizing the faiths of China, President Yang writes: "Confucianism is too humanistic. . . . Buddhism is too pessimistic. . . . Taoism is too fantastic. . . . Only Jesus presents the complete circle." (*Ibid.*, pp. 179-81)

MOH TIH AND MOHISM

Moh Tih (also transliterated as Mo-tse) was "perhaps one of the greatest souls China ever produced," says Dr. Hu Shih, yet his influence so completely vanished by 200 B.C. that "he has never had a biographer until the twentieth century A.D." He was the founder of a religion more nearly like Christianity than any other Oriental system of thought. Yet both his religion and his school of scientific method completely disappeared within two centuries.

The central teaching of Mohism was to do the will of Heaven, which loves all men impartially. It taught universal love, condemned war, practised the simple life and self-denial, prohibited singing and music, and abolished the expensive rituals for burial and mourning. "Moh Tih was the only Chinese who can be truly said to have founded a religion. For Taoism was never founded by Lao-tse, nor was Confucianism as a religion founded by Confucius." Even in China his system was never called "Confucianism," but "Yu." "Mohism was once a religion of great vitality and wide following." It developed an organization which practised a sort of Apostolic Succession.

Dr. Hu Shih gives an account of the scientific schools which grew out of Moh Tih's teachings, and the final disappearance of both the religion and the scientific movement. (*The Development of the Logical Method in Ancient China*, pp. 53-130) Only recently, due to Occidental influences, has interest been revived in Moh Tih and his ideas.¹⁴

THE ECLIPSE OF CONFUCIANISM

Confucianism, along with Mohism, suffered severely from the persecution of the Chin dynasty and the burning of its books¹⁵ (213 B.C.), but shortly after the establishment of the Han dynasty (206 B.C.), it recovered its intellectual ascendancy, and for some centuries seemed to flourish. Yet with the rise of popular Taoism and the advent of Buddhism during the third and fourth centuries A.D., it suffered an eclipse which lasted for nearly a thousand years. Nevertheless, it was kept alive in large part by the remarkable system of examinations for choosing magistrates from among the best students of Confucian literature. It was the Confucian mind, thus kept alive, which led the intelligentsia to reject Buddhism, and, at recurring periods, to persecute it. Finally, Confucianism was re-established as the dominant creed.

NEO-CONFUCIANISM

Although Confucian scholars of the first century A.D. emphasized the Great Ultimate, it was not until Confucianism began to recover from the onslaught of Buddhism that they seriously grappled with metaphysics. This movement—the so-called Neo-Confucianism—began in the eleventh century. Its most important leaders were Chou Tung-I (1017-73), Chu Hsi (1130-1200), and Wang Yang Ming (1472-1528). Although they strongly rejected Buddhism, they were nevertheless deeply influenced by it. Neo-Confucianism stressed

the conception of the Great Ultimate, or "first Principle," behind the essential dualism of Confucianism. The Great Ultimate produced first of all Yin, the negative principle, through its original inactivity; and then, starting to move, it produced Yang, the active, positive principle.¹⁶ It was the interaction of Yin and Yang which brought the visible world into being. Chu Hsi taught that the Great Ultimate has two aspects, the material and the spiritual, or intelligence. Wang Yang Ming stressed will and the conscience rather than intelligence. In Japan, his teachings inspired critics and reformers during the Tokugawa regime. Neo-Confucianism has been the dominant philosophy among the Chinese intelligentsia since the fifteenth century.

In his *History of Chinese Philosophy* Dr. Fung Yü-lan states that Chinese philosophy has not always "emphasized pure knowledge. This is one reason why China has had only the beginnings of science." Moreover it "does not demarcate clearly between . . . the individual and the universe . . . the ego and the non-ego, or what is subjective and what is objective." (I, p. 3) Therefore, the problem of epistemology did not arise in China. The Chinese language was monosyllabic. Its words were strung together without clear indication of the intended relations, resulting in a literature in which the logical relations of the words and sentences had to be more or less surmised.¹⁷ This led to an epigrammatic style. Innumerable dogmatic assertions and high-sounding generalizations characterize Chinese literature. The subject matter in which Chinese thinkers took predominant interest was human nature and conduct—the individual, the family, and the state.

The language of the Indo-Aryans, on the contrary, was polysyllabic, and inflectional. The relations of the words in a sentence were clearly indicated. The thought was thus expressed with relative fullness and accuracy. The subject-matter which predominantly interested Indian thinkers was metaphysical, dealing with ultimate reality and man's achievement of unity therewith. These Indian patterns early became stereotyped and have molded the mind of the entire Indian people.

Chinese and Indian patterns of thought are thus profoundly different. More careful consideration, however, shows that there are even more profound similarities. Both rely on intuitions, dogmatically asserted. Both put little reliance on the logical method, on which Occidentals place emphasis. Professor Hu Shih complains of the "Indianization" of the Chinese mind by the invasion of Buddhism. He does not seem to be aware of the essential subjectivism, intuitionism, and dogmatism of the Chinese mind even before the advent of Buddhism. But China's philosophers were also deeply interested

in "Heaven," the "Grand Ultimate," the original Monad and the Duad, and in "Non-Being"—all, however, as related to human nature and conduct, whereas India's philosophers were interested in the Ultimate "Absolute," the "Inscrutable," the "Ineffable," the "Undifferentiated," the "Void." Both Chinese and Indians strove to relate the Absolute to the relative world of experience. Both resorted to vague abstractions, to intuitions, and to vast generalizations. Buddhist, that is, Indian metaphysics found ready acceptance in China, because the Chinese mind was already interested in essentially the same problems as the Indian mind. Their logical methods, moreover, were fundamentally alike.

We appear, therefore, to be fully justified in embracing both India and China in "the Orient."

It may be noted further that the spread of Indian ideas to the north and east was through an intellectual, or spiritual, not a military conquest. Nor was there any appreciable interchange of ideas. It never occurred to any Chinese to carry Confucian doctrine, or the mystic philosophy of Lao-tse, to India.

RELIGION AND METAPHYSICS IN JAPAN

The primitive religion of Japan is called *Shinto* (Kami no Michi), the Way of the Gods, *shin* (kami) being the Chinese ideograph for spirit (divine, mysterious) and *to* (tao) the ideograph for *michi*,¹⁸ (road or way). The term *Shinto* came into use after the introduction of Chinese learning, in order to distinguish the indigenous religion from Confucianism and Buddhism.

Motoöri, an eminent Shinto scholar of the eighteenth century, stated that "the term *Kami* is applied in the first place to the various deities of Heaven and Earth . . . as well as to their spirits which reside in the shrines where they are worshipped. Moreover, not only human beings, but birds and beasts, plants and trees, seas and mountains, and all things whatsoever which deserve to be dreaded and revered for the extraordinary and pre-eminent powers which they possess, are called *Kami*. They need not be eminent for surpassing nobleness, goodness, or serviceableness alone. Malignant and uncanny beings are also called *Kami*, if only they are objects of general dread." (Quoted in Harada's *The Faith of Japan*, p. 27)

Japan has been called the Land of the Kami. The Japanese have believed themselves, and especially the Imperial Family, to be descended from the Kami. The original Japanese vague conception of Ultimate Reality, accordingly, was of a host of more or less superior beings worthy of being feared or revered.

With the advent of Confucianism and Buddhism Japanese ideas underwent great changes. The Confucian conception of *Heaven* took powerful hold on Japanese thought, the highest Kami being more or less assimilated to *Heaven*. Leaders of the Buddhist movement, moreover, taught that the most important Kami were in fact avatars in Japan of various Buddhist and Hindu deities.

In the course of time, under the guidance of Japanese students of Chinese Neo-Confucianism, Heaven and Kami came to be "well-nigh interchangeable. If we may say that Heaven universalized Kami, it would also be fair to say that Kami universalized Heaven. (*Ibid.*, p. 41) "Think not Kami is something distant but seek for him in the heart, for the heart is the abode of Kami," said Muro Kyuso (seventeenth century). "That which in heaven begets all things is, in man, that which makes him love his neighbor; so doubt not that Heaven loves goodness of heart and hates the opposite." (*Ibid.*, p. 42) Japanese scholars were deeply influenced by Wang Yang Ming's emphasis on will and conscience as more significant than mere knowledge.

These and similar conceptions were proclaimed by Japan's most spiritually minded teachers from the sixteenth century, but notwithstanding the lofty, almost Christian, conceptions held by a few choice spirits, the multitudes continue to this day to believe in the numerous Kami of the primitive faith.

Japanese mentality, like that of India and China, has been throughout the centuries intuitive, impressionistic, emotional, rather than analytical and logical. It has not relied on painstaking induction from defined premises to logical conclusions. In general it may be said that Orientals from India to Japan, by an unreasoned intuition, induced by meditation, *feel* that they have gained direct insight into reality. They accept that insight as true, without need of verification. The strength and apparent clarity of the insight are accepted as valid evidence of its truth. Dr. T. Z. Suzuki says, "Philosophy with us so far has been in intuition and not the manipulation of concepts." "Our power of observation," says Professor J. Harada, "is intuitive rather than scientific. The people understand by intuition rather than by investigation and analysis. They are not logically minded." (Quoted in Professor Karl Lowith's article, "The Japanese Mind," in *Fortune*, December, 1943, p. 134)

This is no doubt the reason why Zen Buddhism (Ch'an in China and Dhyana in India) was so widely accepted and has exerted so powerful an influence throughout the Orient. It was congenial to their temperaments.¹⁹

Thus once again do we see that underlying mental characteristics go far to make the great peoples of the East essentially one.

CHAPTER XVI

CONCEPTIONS OF ULTIMATE REALITY IN THE OCCIDENT

In dealing with the Riddle of the Universe, the West followed a course not unlike that taken by the East, starting with animism, advancing into polytheism, and gradually pressing more deeply and critically into the nature of the supreme reality in the universe.

The outcome, however, of Occidental thinking and experience differs markedly from that of the Orient.

Two peoples have the distinction of contributing the most significant elements to the modern Occidental conception of Ultimate Reality, the Greeks and the Hebrews. They both belonged to the same general stock as the Aryans of India—white Europoids. Yet in temperament the Greeks and Hebrews were as markedly different from each other as they were from their Indian cousins.

A land of many mountains and valleys and invigorating climate, Greece was inhabited by more or less rival tribes. They produced the cereals and fruits of the temperate zone. At the time of our earliest knowledge of them, some twelve centuries B.C., they were already settled in small cities and making their living chiefly as food-producers. So long had they been there that all traditions of the migrations of their ancestors from central Asia had been forgotten. Their conditions of life tended to variety, self-reliance, love of liberty, originality, and opportunity for men of force to assert themselves. Their primitive religion resembled in important respects that of the early Vedas of India, even the names of some of the deities being the same—Zeus, for example, being the Greek form of the Sanskrit Dyaus, both originally meaning sky, and later Heaven (as a god). Instead, however, of multiplying their deities innumerable as their Indian cousins did, the Greeks maintained them at a relatively small number—chiefly nature gods. Their deities were, moreover, organized somewhat after the pattern of society in a Greek city, a hierarchy, with Zeus at the head.

The Hebrew people sprang from Semitic stock.¹ In brief, the Bible re-

counts how Abraham left his ancestral home in Mesopotamia with his family and slaves to found a nomadic tribe in Palestine. His descendants moved into Egypt because of a famine. There they multiplied, becoming a slave colony of the Pharaohs. Under Moses (about 1250 B.C.) they escaped from Egypt into the wilderness and after passing through many hardships and conflicts won possession of Palestine. There they slowly took to agriculture, learning much from the conquered Canaanites and taking on important elements not only of their civilization but also of their religion. The primitive Hebrew religion was henotheistic. On the way from Egypt to Palestine, at Sinai, under the leadership of Moses, they accepted Jehovah as their tribal God, to whom they solemnly pledged devotion. Under the successive vicissitudes of their career as nomads, as slaves, as fighters for possession of Palestine, and finally as a people ground to pieces in the wars between Egypt and Mesopotamia, their early religion was transformed by brilliant seers into one of uncompromising ethical monotheism.

THE GREEK CONTRIBUTION

Greek conceptions of Ultimate Reality were gradually developed by their philosophers, from animism and polytheism to a noble, rationalistic monism. In accordance with the Greek demand for rationality, in their early efforts at a comprehensive understanding of nature, they attained a remarkably coherent system of mythological philosophy. Chaos (disorder) was regarded as the beginning of all things. Out of Chaos came Earth and Love. Night and Day then followed, and the starry Heaven. The marriage of Earth and Heaven produced the great gods, the mighty Titans, the youngest of whom was Kronos (Time), the devourer of his offspring. Many lesser gods were born, between whom loves and hates and feuds took place, quite after the pattern of human society.

But the Greek mind could not permanently remain satisfied with such a medley of gods with their strife and lusts, jealousy and evil deeds; nor with a world so unsystematized. Then started that extraordinary development of Greek thought which has had so stupendous an influence on all those who have become acquainted with it. It was Thales (636-546 B.C.) who began the transition from a mythological to a scientific cosmology, holding that all things come from water and return to water. He was the first to distinguish clearly between the many and the One, regarding the One as the originating source of the many. Later thinkers, realizing the inadequacy of Thales' sys-

tem, introduced such epoch-making ideas as *Nous* (Mind) and *Logos* (Reason, Word), transcendence and immanence, freedom and necessity; and they declared that in the final analysis the universe is explicable only in the terms supplied by man's nature. "Man is the measure of all things."

The development of Greek thought reached its climax in Socrates (469-399 B.C.), Plato (427-347 B.C.), and Aristotle (384-322 B.C.), followed by such significant schools of thought as Stoicism, Epicureanism, Cynicism, and Neo-Platonism. These thinkers rejected the popular conceptions of many gods. They came to believe that all things spring from a unitary source, best conceived as Mind-Reason. Conceptions of the perfect justice of the universe in dealing with the evil deeds of men led to the writing of the immortal tragedies. Socrates denounced the conception that the gods were immoral. Plato took a long step forward when he declared that God (the Ultimate Reality) is "Good" and that his dealings with men are designed for their good. It was Plato who developed the conception of an immaterial soul and an immaterial God, and argued for the immortality of the soul. Aristotle laid the foundations of logic, physics, metaphysics, psychology, and ethics. From Plato and Aristotle came the conception of God as transcendent. This conception was pushed to the furthest limit by Neo-Platonism, which held that God is Absolute Being, of which nothing whatsoever can be predicated—neither thought, nor will, nor act. Here, through a course of independent development, Western thought seemed to reach a position akin to Indian metaphysics. Its characteristic features, however, says Professor George Foot Moore, have no parallel in Indian thinkers, "to whom the world of sense and the individual soul are an illusion." (*History of Religions*, I, p. 536)

The contribution of the Greek mind may be summarized under three heads: (1) the earnest search for a thoroughly rational, coherent understanding of the world; (2) the demand for clear thinking based on logical reason; and (3) the conception of Ultimate Reality as Reason, as the Prime Mover (not himself moved), and as Good. *Nous* is the source and explanation of all things and all processes.²

These conceptions brought Greek philosophy so close to the Hebrew-Christian religion that their coalescing in Greek-Hebrew-Christian theology was quite natural. And yet the likenesses between Greek and Hebrew thinking must not be exaggerated, for there were important differences. Socrates, Plato, and Aristotle were never surpassed in philosophical insight, yet they never reached the unitary, creative, holy, personal God conceived by the Hebrew prophets. "Greek thought," says Etienne Gilson, "even in its most eminent

representatives, did not attain to the essential truth which is struck out at one blow and without a shadow of proof by the great words of the Bible." (Quoted by John A. Mackay, *A Preface to Christian Theology*, p. 59) "The words spoken to Israel by Moses: 'Hear, O Israel, the Lord our God is one Lord,' never sounded in Greece." "The debt of Western philosophy to Christian thought is thus incalculable. It is so great," says President Mackay, "that no one has a right to account himself an authority in the philosophical systems of the West who is ignorant of Christian theology." (*Ibid.*)

The remarkable insights of Greek philosophers, however, were shared only by the relatively small upper classes. The noble philosophies of Plato and Aristotle, the practical ethics of the Stoics, the mysticism of the Neo-Platonists—all made room for the polytheism and superstitions of the people, and for the mystery religions introduced from Egypt, Asia Minor, and Mesopotamia. The philosophers of Greece and Rome raised no protest against the grosser faiths, nor against the cult of the emperor, nor against the slavery and the crucifixions perpetrated by the victorious armies of Rome. Religion based on philosophy, though reasonable, always lacks the moral drive and the self-assertive intolerance needed to effect on a wide scale repudiation of superstition, polytheism, and animism. The moral vigor and intellectual intolerance of the early Christians were significant factors in their success.

THE HEBREW CONTRIBUTION

Jehovah was at first thought of as strictly a tribal deity, the storm-god of Mt. Sinai, a god of war. But as the experience of the Hebrew spiritual leaders, the prophets, widened and their thought deepened, they came to realize that Jehovah was in reality much more than their forefathers had conceived. He became for them "God of Gods and Lord of Lords," the creator of heaven and earth, the one omnipotent and omniscient ruler of all the nations, the "I am that I am." He was especially seen to be holy, righteous, and just, and to demand these qualities in men. In the final development of their thought during the five or six centuries before the advent of Jesus, their conception of Jehovah became more intimately personal. He was worshipped as a personal Father and loving Savior, sympathetic with the sufferings and aspirations of his people. Here was a thoroughgoing personalistic conception of Ultimate Reality.

These developments, however, were not the result of philosophical thought, nor of metaphysical speculation, but were reached in the light of

the "mighty deeds" of Jehovah, who not only repeatedly saved the Hebrews from their enemies, but also delivered them into the hands of their enemies because of their idolatry and wickedness. The Lord God was seen to be Will, a Doer, directing the course of history, both of the Hebrews and of all peoples. The great prophets, however, were not only thoroughgoing monotheists but also powerful advocates of social justice. Amos, Hosea, Isaiah, and the rest scathingly denounced greed and oppression and declared that no worship, no religious ceremonies of the unrepentant wicked were acceptable to God.³

THE CHRISTIAN CONTRIBUTION

Jesus took over from the prophets their ethically aggressive conceptions of God. His thinking about God was not "cosmic curiosity, but moral earnestness"—to use Dr. Harry Emerson Fosdick's phrase. He adopted the term "Heavenly Father" as his characteristic name for the Ultimate Reality. He was the first man in history "to take monotheism with thoroughgoing moral earnestness." (*Guide to Understanding the Bible*, p. 41)

The disciples of Jesus and their immediate followers soon realized that through Jesus they must think of God in an amazing new way. God, the Creator of heaven and earth, the God of their forefathers and of the prophets, had actually come to them in human form and had lived among them. The author of the Gospel of John wrote that the Word (Logos) from the beginning was with God and indeed was God, had created all things and was the life in all things, but "became flesh and dwelt among us, and we beheld his glory, glory as of the only begotten of the Father, full of grace and truth." (John 1:1-14) In knowing Jesus, the disciples felt they had gained an immediate knowledge of God which could be gained in no other way. And the God they came to know was not only a God of Love, but a God of suffering love, who in the death of Jesus, his unique Son, had himself opened the way by which men might get rid of their sinful nature and become his sons.

After tracing the development of the idea of God from crude henotheism through the prophets to the most highly developed conception of Jesus, Dr. Fosdick closes his account with the following striking sentences:

"Beginning with a storm god on a desert mountain, it ends with men saying, 'God is a Spirit: and they that worship him must worship in spirit and in truth.'

"Beginning with a tribal war god, leading his bloody devotees to triumph

over his foes, it ends with men seeing that 'God is love; and he that abideth in love abideth in God, and God abideth in him.'

"Beginning with a territorial deity who loved his clansmen and hated the remainder of mankind, it ends with a great multitude out of every tribe and tongue and people and nation, worshipping one universal Father.

"Beginning with a God who walked in a garden in the cool of the day or who showed his back to Moses as a special favor, it ends with the God whom 'no man hath seen . . . at any time,' and in whom 'we live and move and have our being.'

"Beginning with a god who commanded the slaughter of infants and sucklings without mercy, it ends with the God whose will it is that not 'one of these little ones shall perish.'

"Beginning with a god from whom at Sinai the people shrank in fear, saying, 'Let not God speak with us, lest we die,' it ends with the God to whom one prays in the solitary place and whose indwelling Spirit is our unseen friend.

"Beginning with a god whose highest social vision was a tribal victory, it ends with the God whose worshippers pray for a world-wide kingdom of righteousness and peace." (*A Guide to Understanding the Bible*, pp. 53-54)

THE HEBREW-CHRISTIAN CONCEPTION OF ULTIMATE REALITY

The contrast between the Oriental and the Occidental conceptions of Ultimate Reality becomes strikingly vivid when a few typical Biblical passages are set beside the passages cited in Chapter XV from the Bhagavad Gita.

"I am the first and I am the last; besides me there is no God." (Isaiah 44:6)

"I have made the earth and created man upon it. I, even my hands, have stretched out the heavens and all their host have I commanded." (Isaiah 45:12)

"For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways and my thoughts than your thoughts." (Isaiah 55:8-9)

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." (Matthew 22:37; cf. Deut. 6:5)

"Who hath measured the waters in the hollow of his hand and meted out heaven with the span, and comprehended the dust of the earth in a measure and weighed the mountains in scales, and the hills in a balance? Who hath directed the Spirit of the Lord, or being his counsellor hath taught him?" (Isaiah 40:12-13)

"The heavens declare the glory of God and the firmament sheweth his handiwork." (Psalms 19:1)

"Before the mountains were brought forth or even thou hadst formed the earth and the world, even from everlasting to everlasting thou art God." (Psalms 90:2)

"O the depth of the riches both of the wisdom and the knowledge of God! How unsearchable are his judgments and his ways past finding out." (Romans 11:33)

"God, having of old time spoken unto the fathers in the prophets . . . hath at the end of these days spoken unto us in his Son, whom he appointed heir of all things, through whom also he made the worlds; who, being the effulgence of his glory and the very image of his substance and upholding all things by the word of his power . . . sat down on the right hand of the Majesty on high." (Hebrews 1:1-3)

"Giving thanks unto the Father who made us meet to be partakers of the inheritance of the saints of light; who delivered us out of the power of darkness, and translated us into the kingdom of the Son of his love; in whom we have our redemption, the forgiveness of our sins; who is the image of the invisible God, the firstborn of all creation; for in him were all things created. . . . For it was the good pleasure of the Father that in him should all the fulness dwell; and through him to reconcile all things unto himself, having made peace through the blood of the cross." (Colossians 1:12-16, 19-20)

The universally accepted Apostles' Creed (of the second century) begins: "I believe in God the Father Almighty, maker of heaven and earth, and in Jesus Christ, his only Son, our Lord." Among the relatively modern statements expressing a widely held Occidental conception of the Ultimate Reality is that of the Presbyterian Westminster Catechism: "God is a Spirit, infinite, eternal, and unchangeable in his being, wisdom, power, holiness, justice, goodness, and truth." The modern trend is to think of God primarily in Jesus' terms as "Heavenly Father," but also to expand the concept of God as Creator in view of the discoveries of astronomy, physics, and the other sciences.

SYNTHESIS OF GREEK AND HEBREW-CHRISTIAN THOUGHT

A remarkable development of the Occidental conception of Ultimate Reality took place when the Greek and the Hebrew-Christian conceptions were fused into a single more adequate conception than either had attained

alone. The first steps in this development were taken when Christians in the first and second centuries A.D. sought to present their Gospel to the Gentile world.

Jesus, they declared, was the Eternal Logos, the Cosmic Reason immanent in the world, which was incarnated in a human life in order that men might know God's character and his loving purposes for men. Tremendous discussions naturally arose. Theologians sought to clarify these conceptions in the light of the main categories of both Greek and Hebrew thought. Hence came the doctrines of the Trinity, of Christology, of the Holy Spirit, of Soteriology. Christianity of the second century and onward became, thus, the synthesis of two distinct elements, the personalism of the Hebrews and the rationalism of the Greeks.⁴

This Hebrew-Greek-Christian monotheism gradually prevailed throughout the West. In time it superseded the polytheism and the mystical cults that had developed among the peoples around the Mediterranean. It slowly drove out the ethnic religions of Teutons, Scandinavians, Slavs, and Celts. Hebrew-Greek-Christian thought and Roman law furnished the general atmosphere and the postulates out of which modern Occidental civilization and culture have arisen. The foundations of Western life rest on a personal conception of Ultimate Reality.

FOUR APPROACHES TO KNOWLEDGE OF ULTIMATE REALITY

Logically speaking, men have sought to conceive of Ultimate Reality by the four different approaches that have been presented:

The first approach—the first logically, not historically—was through the emotions, particularly through mystical experience, the result being an Ultimate Reality of which nothing could be said.

The second approach was through the mind, the result being an Ultimate Reality conceived as Infinite Reason.

The third approach was through the will, the result being an Ultimate Reality conceived as Absolute Power, Righteousness, the Creator, Law-giver, Judge.

The fourth approach was through the full-orbed personality, the result being the conception of Ultimate Reality as a unitary Being, the Perfect Person, the Heavenly Father.

The first conception of Ultimate Reality was characteristic of Hinduism and Mahayana Buddhism; the second, of Greek philosophy; the third, of

Judaism; and the fourth, of Christianity. The first approach gives abstract Monism; the second, rationalistic Monism on the one hand, as exemplified in Hegel's Pantheism, and, on the other, intellectualistic Dualism (Deism) with its sharp antithesis between the natural and the supernatural; the third, hard Legalism, God being conceived as Lawgiver and austere Judge; and the fourth, warm Personalism, as exemplified in the ideals of Jesus.

In general, the Orient is under the spell of abstract Monism, while the Occident is now in a tense struggle between humanistic Secularism and Personalism.

At the close of his volume entitled *Process and Reality* Professor Alfred Whitehead declares that "in the great formative period of theistic philosophy . . . three strains of thought emerge which, amid many variations in detail, respectively fashion God in the image of an imperial ruler, God in the image of a personification of moral energy, God in the image of an ultimate philosophical principle. . . . the three schools of thought can be associated respectively with the divine Cæsars, the Hebrew prophets, and Aristotle. But Aristotle was antedated by Indian and Buddhist thought. . . . There is, however, in the Galilean origin of Christianity yet another suggestion. . . . It does not emphasize the ruling Cæsar, or the ruthless moralist, or the unmoved mover. It dwells upon the tender elements in the world, which slowly and in quietness operate by love; and it finds purpose in the present immediacy of a kingdom not of this world." (p. 520)

The four historic concepts of Ultimate Reality that have been sketched may be pictured as four grand mountain ranges, rising successively higher, until the Himalayas of Perfect Personality appear, with Jesus looming up as the Mt. Everest of the moral universe.

Corresponding to the four concepts of Ultimate Reality there have been four conceptions of how "salvation" was to be won. Oriental mystics sought salvation from suffering and sorrow through vacuity (Nirvana), union with the Absolute, cessation of self-consciousness. The Greek mind sought salvation from ignorance and disorder by knowledge of truth and by stoical conduct. The Hebrews sought salvation from sin through strict obedience to the laws of God. The Christian Occident sought salvation for the entire person through God's grace and strove to do the will of the Heavenly Father as revealed supremely in Jesus Christ.

BUDDHIST AND CHRISTIAN FORMULATIONS COMPARED

The contrast between the Oriental and the Occidental conceptions of Ultimate Reality can hardly be more strikingly shown than by putting side by side the Apostles' Creed and portions of the most widely used Buddhist book, the Smaller Pragna-Paramita-Hridaya-Sutra,⁵ which was brought to China by Hsuan Ts'ang (A.D. 602-44) and is now used throughout China and Japan by all Buddhist sects.

"Adoration to the Omniscient! . . .

"Here, O Sariputra, all things have the character of emptiness; they have no beginning, no end; they are faultless and not faultless; they are not imperfect and not perfect. Therefore, O Sariputra, in this emptiness there is no form, no perception, no name, no concepts, no knowledge. No eye, ear, nose, tongue, body, mind. No form, sound, smell, taste, touch, objects. . . . There is no knowledge, no ignorance, no destruction of knowledge, no destruction of ignorance . . . there is no decay and death, no destruction of decay and death; there are not (the Four Truths, viz., that there is) pain, origin of pain, stoppage of pain, and the path to it. There is no knowledge, no obtaining (of Nirvana).

"A man who has approached the Pragna-Paramita [Perfection of Wisdom] of the Bodhisattva dwells enveloped in consciousness. But when the envelopment of consciousness has been annihilated, then he becomes free of all fear, beyond the reach of change, enjoying final Nirvana.

"All Buddhas of the past, present, and future, after approaching the Pragna-Paramita, have awoke [sic] to the highest perfect knowledge.

"Therefore one ought to know the great verse⁶ of the Pragna-Paramita, the verse of the great wisdom, the unsurpassed verse, the peerless verse, which appeases all pain. . . . 'O wisdom, gone, gone, gone to the other shore, landed at the other shore, Svaha!'

"Thus ends the heart of the Pragna-Paramita." (*Sacred Books of the East*, Vol. 49, Part II, pp. 153-54)

A part of the Apostles' Creed is given on page 303.⁷ The contrast between the conceptions of Ultimate Reality in the Sutra and the Creed is not adequately stated by saying that the one is impersonal and the other personal. The Sutra rejects not only personality but every other attribute. Its Ultimate Reality is the "Void." The Creed affirms that the Ultimate Reality is the Almighty Creator, the Heavenly Father. The Sutra evokes a feeling of vacuous, unfathomable mystery; the Creed evokes clear ideas and convictions.

THE PURPOSE OF CREATION

Hindu philosophy formed two conceptions regarding the purpose of creation, the first declaring that the purpose of Brahman was the attainment of joy, the second declaring that Brahman, being undifferentiated unity, was purposeless. The popular symbols of the first conception were the dancing deities, or the musician Krishna playing his flute. According to this conception the physical universe is the dance, the music of deity. When deity ceases dancing or lays down his flute, the universe vanishes into nonexistence.

From the many Hindu myths respecting the purpose of creation, Tagore in his *Harvard Lectures* gives pre-eminence to the sex-procreation myth, which is recounted in the Brihad-Aranyaka Upanishad. According to this myth (cf. Hume's *The Thirteen Principal Upanishads*, p. 81; also Max Müller's *Sacred Books of the East*, Vol. XV, pp. 85-86), the original unitary Self, feeling "lonely" and therefore without "delight," desired a "second." He therefore "caused his Self to fall apart into two. Thence arose a husband and a wife," and through their repeated acts of procreation they brought into being all the varieties of animals, "even down to ants." The reason for creation, therefore, according to the myth, was "loneliness" and the dissatisfaction of having no "delight." The dividing of the original undifferentiated Self into two parts, male and female, resembles the Chinese cosmogenic theory of Yin-Yang.

Sublimating this myth and omitting its repulsive details, Tagore states that "the immortal being manifests himself in joy-form. His manifestation in creation is out of his fullness of joy. . . . This joy, whose other name is love, must by its very nature have duality for its realization. . . . The lover seeks his own other self in his beloved. It is the joy that creates this separation, in order to realize through obstacles the union. The *amritam*, the immortal bliss, has made himself into two. Our soul is the beloved one; it is his other self." (*Sadhana*, pp. 104-5)

Reflection on these conceptions of the purpose of creation reveals serious defects. For one thing, the joy-concept overlooks the well-known fact that to be happy one must not seek happiness as such. Moreover, this joy-concept, as interpreted by Tagore, thinks of Ultimate Reality and the empirical universe as two halves of an aboriginal unitary Self. Each half, therefore, is equally self-existent. The so-called world, and especially the souls of men, Tagore says, are God's "other self." One defect in this joy-concept which is clearly recognized by Tagore is that it does not provide an explanation for the presence of evil in the world.

The impersonal monistic conception of Ultimate Reality as having no purpose is even more unsatisfactory than the joy-concept, for it provides no rational basis whatsoever for the universe. It holds that the universe of time and space is purposeless illusion, a product of ignorance, the creation of a disordered mind.

All these Oriental conceptions of the universe are in sharp contrast to the Occidental conception of creation, which holds that the culminating purpose of God in creating the universe, whatever more it may have been, included the begetting of "sons," who could understand and love him; free persons, who could even cooperate with him in achieving his purpose. *Their love and devotion to him and his purpose could only be won, not commanded or compelled.*⁸

The conception of man as cooperating with God in His creative activity is not found in the Old Testament. There the acts of creation are reserved exclusively to God. St. Paul is the first to conceive of men as "workers together with God." God, he declares, "hath given to us the ministry of reconciliation: to wit, that God was in Christ reconciling the world unto himself . . . then we are ambassadors for Christ. . . . We then, as workers together with him, beseech you also that ye receive not the grace of God in vain." (II Corinthians 5:18-6:1)

Principal D. S. Cairns reaches the same conclusion in his *Riddle of the World* (page 313): "God, in whom sovereignty and supreme wisdom and goodness and beauty unite, is, through Nature, creating a Kingdom of free human spirits in his own image and likeness for everlasting communion with himself." (Quoted in Charles S. Macfarland, *The Christian Faith in a Day of Crisis*, p. 107)

The contrast between these Occidental and Oriental conceptions of Ultimate Reality is that the latter rests on an ontological "apprehension of existence," to use a favorite phrase of Dr. Hendrik Kraemer's, while that of the Occident rests on a voluntaristic "apprehension of existence." The one is concerned with Being, the "is," the other with action, the "becoming." The one is fundamentally static, the other kinetic. The one springs from the urge for peace in an eternally unchanging now; the other from an urge for an ever-changing evolution of latent powers.

The grandeur, as well as the difficulty, of the begetting by the Infinite Person of "sons" endowed with somewhat of the divine nature grows as one reflects upon it. It is an undertaking that taxes his wisdom, long-suffering forgiveness, and self-sacrifice. It is a purpose, still further, calling for prolonged reaches of time, since it requires that beings, beginning with the very mini-

mum of liberty, shall achieve increasing liberty by overcoming the restraints of necessity, until they acquire sufficient intelligence and sufficient liberty to be moral persons.

Such a conception as this throws light on the entire course of the evolution, first of the physical universe and finally of man. Looked at in this light, the entire universe, including protons, atoms, molecules, the sun, up to the grandest galaxy and all the ascending grades of life up to man, is a stupendous drama, in which the Creator has been bringing to pass his ultimate purpose. All that has preceded man has been the scaffolding for the wonderful palace, consisting of the living souls of loyal sons. Such a conception as this, moreover, finds a rational place for the presence in this world of its tragic elements, its suffering, and even its sin.

We need to note that just as no single episode in any drama discloses the full purpose of the author, so no single event in the stupendous cosmic drama is fully intelligible. The universe in its parts and as a whole is finally intelligible only as seen in the light of the purpose of the Creator.

Some have argued that if God the Heavenly Father is actually present and constantly active in every part of this universe, why have not all careful observers and seekers been able to perceive him clearly? How has it been possible for honest thinkers to doubt his existence? The answer lies in part at least⁹ in the fact that God is Spirit, which of course is invisible to the human eye, just as the souls of men have never been visible.

If God in the majesty of his infinite power and knowledge were always as manifest to our souls as the sun at midday is to our eyes, his presence would overwhelm us. As Henry Churchill King has said, "Not only will God not thrust the fact of his existence upon us in resistless fashion. . . . If even the parent and elder friend need to take pains not to dominate . . . the growing personality of the child, much more must the Infinite Personality guard the manifestations of himself. The very possibility of unmistakably genuine character in finite beings seems to depend upon the fact that God should thus . . . scrupulously remain the indemonstrable, the invisible, the hidden, the unobtrusive God, showing such reverence for the personality of his children as men never show for one another." (*The Seeming Unreality of the Spiritual Life*, p. 151)

WHY IMPERSONALISM AROSE IN THE ORIENT

That philosophic Hinduism and esoteric Buddhism should both find satisfaction in impersonal Ultimate Reality is quite understandable when one reflects that the dominant Oriental longing was for undisturbed peace, release from the flux of the phenomenal world. This, of course, cannot be found in an ultimate Supreme Person, for personality is characterized by ideas, purposes, and self-consciousness, and therefore *must* be ever active.

That Mahayana Buddhism should find satisfaction in a conception of Ultimate Reality as Limitless Compassion—Amitabha Buddha—is also understandable when one reflects that the Orient has been so deeply oppressed by belief in Karma and Samsara, escape from which solely by one's own unaided efforts was practically impossible, that it longed for a Savior sufficiently compassionate and powerful to bring salvation. The infinitely compassionate Amitabha Buddha is the deification of the compassion manifested by the historical Sakyamuni.

The deep needs and unsatisfied longings of Vedantists and Buddhists naturally led their thinkers to conceive either an impersonal, changeless Absolute or an Infinite Compassion only partially personal. Such conceptions gained their driving power from pessimistic revulsion against endless and meaningless suffering.

WHY PERSONALISM AROSE IN THE OCCIDENT

That Occidental religion and religious philosophy, on the other hand, should find satisfaction in the conception of Ultimate Reality as Perfect Person is also quite understandable when one reflects that the prevailing temperament of the Occident rejoices in a life full of variety, adventure, and achievement, and that it believes the idea of the Universal Person has come by historical revelation. Its Ultimate Reality *must* be the "Living God" who at a specific time and place was manifested in the most godlike man the world has seen. Perfect Being, to a Christian, must be Perfect Person, expressing goodness, truth, beauty, and love in action.

CHAPTER XVII

COSMOGONY

Primitive man in all parts of the world was deeply concerned to account for the world around him and the starry heavens above him, as well as his own origin and relation to heaven and earth. His speculations in this realm range all the way from the picturesque mythology of the early Greeks, Japanese, and American Indians to the theories of the philosophers and scientists of modern times. It is natural, therefore, to begin our comparison of the cosmogonies of East and West by considering the character of the mythology still prevalent in the Orient.

VITALITY OF MYTHS IN THE ORIENT

One of the striking contrasts between the East and the West in our day is the vitality of myths throughout the Orient and the dominance of the scientific attitude throughout the Occident. Myths are still living realities in the mind of the East, whereas they have practically vanished from the mind of the West. In Japan the forces of religion, myth, and history are fused. (Lederer, *Japan in Transition*, p. 112) Professor Ancsaki agrees with this judgment: "Japanese continue to live in an atmosphere of myth . . . in the profound feeling of the Unity of the Universe, the monism of cosmic life, the continuity of the flux of existence which flows through gods, men, and every being—[myths] which in your eyes . . . consist of mere fables and amusing anecdotes and have no vital relation to your lives. But Japanese mythology is a crystallization of the living ideas of the people in regard to Nature, to Life, to the Earth, and to their common Ancestors—a reaction always reverential, one of inspiration and aspiration, transmitted from fathers to sons for centuries and millenniums." (Translated from *La Crise Actuelle de la Civilisation au Japon*, pp. 8-9) This description of the vitality of Japanese mythology applies equally well to the peoples of China, India, and the rest of the Orient. The Orient lives in a world peopled with innumerable spirits, good and bad, which control all phenomena and determine the welfare of all human beings. This conglomeration of myths is animism, which is the popular religion of

the Orient. It cannot be called a system of thought, for it has no coherent philosophy and is full of inconsistencies. Nevertheless, side by side with the medley of polytheistic myths, the masses have a general feeling that "all life is one," in other words, an unconscious monism.

COSMOGONIC MYTHS IN INDIA

Indian myths to account for the origin of the universe are numerous. Some idea of them may be gained by the following brief description of five of the most prominent among them: 1. Prajapati, the Creator, is said to have produced the universe out of himself by dint of fervid ascetic disciplines. 2. Siva, one of the creator deities, engaged in a rhythmic dance for his own pleasure, and so long as he danced, the universe continued. If he tired of dancing, it would cease to exist. 3. Krishna, another creator deity, entertains himself with drama and music, and that is, in fact, the universe; thus creation is the work of an artist, not of an artisan. 4. Ultimate reality is the infinite womb which produces the universe, not by purpose, but by emanation or chance. 5. In the beginning, the All-Soul was alone, and desiring a mate, begat one from Itself, and from that couple all other forms of life were generated.

CULMINATION OF INDIAN COSMOLOGY

Probably the most prevalent conception held by the intellectuals of modern India regarding the origin of the universe is that it is the product of the mind, which, however, is quite unaware of its own creative ability. The world is a reality only *in* the mind which thinks it. But the mind errs when it projects its subjective creation outside of itself and thinks of it as a self-existing objective entity. In other words, the visible world is an illusion, a mirage. Even so, however, the cosmogonic myths are needed to account for the origin and the ongoings of the subjective world which *seems* so real. The one general observation to be made on all Indian cosmogonic speculations is that they assume *emanation*—the unexplained emerging of one entity out of a preceding entity.

CHINESE COSMOGONY

Chinese cosmogony, like that of India, also thinks in terms of emanation. "The old Chinese religion has neither a doctrine of creation nor a cosmogonic

myth. Heaven and Earth, themselves the two greatest gods, produce all things by the interaction of the opposites, heat and cold, light and dark, male and female. The processes of nature which men see every day went on through all the past as they do at present; that they had a beginning—and when and how—was as little in men's minds as that they were eternal; they are simply accepted. Equally little did it occur to them that if Heaven and Earth accounted for all the rest, they themselves remained to be accounted for." (G. F. Moore, *History of Religions*, I, p. 27)

But the Chinese mind could not rest permanently in such childlike simplicity. Hence, in ancient times, there arose many cosmogonic suggestions, among them the dualistic principles of Yin and Yang—Yin the negative, inactive, dark, cold female principle; Yang the positive, active, warm male principle. Heaven belongs to Yang and Earth to Yin. (*Ibid.*, p. 20)

Lao-tse, however, declared that "all existences in the universe sprang from pure Being (Tao as active). Tao produces and nourishes all things by its out-flowing operation, and to it all things return when they have finished their course." (*Ibid.*, p. 50)

But this lofty cosmogony of Lao-tse did not appeal either to the scholars or to the masses. China's most scholarly philosophy of nature is relatively free from myth. It was the work of the Neo-Confucian school during the eleventh and twelfth centuries. Seeking to transcend the dualism of Confucianism, "it explained the universe by positing a 'Great Ultimate,' or first principle, from which both Yin and Yang proceed—a species of monism." Yin is the inactivity of the Great Ultimate, while Yang is its motion. "This alternation repeats itself eternally, motion tending to rest and rest passing over again into motion. 'Each is the cause of the other.' Yin and Yang coming together generate the five elements—water, fire, wood, metal and earth."

This Great Ultimate is pictured in art as a disc, one half black (Yin, the other half white (Yang), each half fashioned like a tadpole, and containing a tiny element of the other half, resembling an eye. Yin is often symbolized by a tiger, the terrible earthly power, and is associated with the color of orange and with even numbers. Yang is often symbolized by the dragon, the beneficent spirit of the upper world, and is associated with the color of azure and with odd numbers.

The five elements produce the "ten thousand things," the universe. According to some accounts, Yang possesses three spiritual energies (breath, physical strength, and spiritual power). Yin possesses the seven emotions (joy, love,



anger, lust, fear, compassion, and desire). At death, the spirit of the male becomes a celestial spirit, a ghost, a genie, an angel, or a god, whereas the spirit of the female becomes a ghoul, a goblin, a vampire, or a devil.¹

Concerning all these cosmological ideas the point to be particularly noted is the universal assumption that all the processes of nature, of becoming, are those of emanation. There is no indication of creation in the Occidental sense of "fiat creation."

Popular cosmogony is quite different from the relatively philosophical conceptions described above. "The scholarly interpretations of cosmogony," says John C. Ferguson, "are entirely eclipsed by the vulgar theories of Taoism which have captured the minds of the majority of the Chinese people and which may be accepted as the teachings of present-day Taoism. According to these the Great Creator was P'an Ku. He came from the great chaos and his body was four times the size of that of the ordinary man. . . . Knowing the principles of Heaven and earth . . . he was able to excavate the deep valleys and pile up the high mountains. He taught men to build boats and build his bridges. . . . From his high throne he issued his instructions to the people, whom he divided into the two classes of nobles and commoners. . . . After he had exhausted his instructions to them, one morning he disappeared and was never again heard of." This myth is said to have been brought from Siam. ("Chinese Mythology," in the series, *Mythology of All Races*, VIII, pp. 57-58)

JAPANESE COSMOGONY

Japanese mythology is narrated at length in the *Kojiki* (Record of Ancient Matters), the oldest book in Japan (A.D. 712). It recounts how eight deities had been "born alone," without parentage, and had "hid" themselves, that is, had permanently disappeared from the scene without having done anything, and then, two deities were "born alone" who did not "hide" themselves—Izanagi no Mikoto (male) and Izanami no Mikoto (female). At the command of the gods, they stirred the primal brine with a jewelled sword, the drippings from which piled up in the ooze and became an island. Here they built a nuptial palace where they gave birth to the other principal islands of Japan, and then to scores and hundreds of deities, whose long names and geographical homes are carefully recorded.

Izanami, in giving birth to "Fire-God," was badly burned and soon died. More deities were born from her dead body and from various discharges,

and also from the tears shed by the weeping Izanagi, who forthwith cut off the head of Fire-Deity, from whose blood, spattered on the rocks and on the sword, still other deities were born. Izanagi then entered the land of gloom to find his wife; whereupon many gruesome things happened, and more gods were born. On his return he "purified" himself, and still other gods were born, the last three being Amaterasu-O-Mikami, the Sun Goddess, from the washings of his right eye; the Moon God, from the washings of his left eye; and the Impetuous-Male-Deity (the Storm God), from the washings of his nose. From the Sun Goddess, through several intermediate deities, came the Emperor Jimmu Tenno, who founded the Japanese empire, traditionally, in 660 B.C., and established the present Royal Family of Japan. Again, it is evident that Japanese myths conceived of creation in terms of emanation. When Japanese thinkers began to awaken to questions about Ultimate Reality and its relation to the empirical world, they were swamped by the flood of abstruse metaphysical ideas which swept in from China and India. They never developed any distinct philosophical system of their own.

COSMOGONY OF THE BIBLE

The oldest theistic conception of the world is found in two "creation stories" in the opening chapters of the Bible. The older of the two accounts (Genesis 2:4-3:24) has the earmarks of a myth, while the later account (Genesis 1:1-2:3) is a systematically developed poem, showing profound reflection based on careful observation and an arrangement of the successive steps in a progressive process of creation.

The purpose of the myth is to account for sin and to set forth its dire consequences: banishment from God's presence, toilsome labor, suffering, and death. It reaches its climax in the expulsion of Adam and Eve from the Garden of Eden. The later account of the creation, the Creation Ode, has none of the marks of a myth and is the product of literary genius and deep reflection. It assumes the existence of God Almighty before the beginning of creation. He fashions the world in six days, proceeding step by step from lower to higher forms of being, culminating in the making of man. This account does not specifically assert the creation of matter out of nothing, although that seems to be implied and it used to be believed by Christians generally. Every step in the process of creation, according to this ode, was preceded by God's command. God spoke, the result followed. The primary purpose of this poem is to ground the Hebrew religion and the observance of

the Sabbath in the original constitution of the world. God Himself rested on the seventh day from all his creative labors, thus making the seventh day holy.

Of the creation of man it said: "God created man in his own image," giving him a distinction not ascribed to any other living being. Many modern students have remarked on the general similarity between the creative procedure described in Genesis and the general order of the biological development now described by evolutionary science. The essential element in all created things was not the gross matter of which they were formed but God's idea and purpose. By this sheer fiat—"let it be"—he brought "matter" into existence, endowed it with such "forces" and "laws" that it could "bring forth," first the nonliving world, later the higher realm of the vegetable world, still later the realm of "moving creatures," and finally man. This is "fiat creation."

THE BIBLICAL WORLD-VIEW DOMINANT IN THE WEST

So far as the Gospels indicate, Jesus accepted the ancient Hebrew account of creation, as did also his disciples. When the Greco-Roman world became Christian, fiat creation became the accepted theory, displacing all the cosmogonic myths of pre-Christian Europe. The most ancient Christian creed, the so-called Apostles' Creed, begins with the words: "I believe in God the Father Almighty, maker of heaven and earth." This creed is accepted today by every branch of the Christian church. Not until the modern scientific conceptions of cosmic and biological evolution arose was fiat creation questioned. Gradually, however, educated Christians have come to see that the new views are based on irrefutable facts and also that they do not invalidate any essential of the Christian faith, but, on the contrary, they exalt the greatness of God the Creator of all.

THE HEBREW-GREEK-CHRISTIAN WORLD-VIEW

The most impressive brief statement about God and the world is the Prologue of the Fourth Gospel, of which Professor John W. Buckham has written: "Here are ontology, cosmology, theology, anthropology, philosophy of history, and Christology, all in divine succession and harmony, and all in the confines of some three hundred words, every one of which glows with light and palpitates with vital meaning. The principle upon which the whole is

built is clearly the law of development. Here in anticipation is the principle of creative evolution before Bergson, emergent evolution before Lloyd Morgan, organicism before Whitehead, cosmic process before Boodin—and something more and beyond all these—teleology, divine purposeful Providence.” (*Andover Newton Bulletin*, June, 1938, p. 14)

The Prologue begins with God as the Ultimate Reality, as does the first verse of Genesis, and it immediately asserts that God is Reason and creative Word (Logos). Creation proceeds on a rational plan from the very beginning and includes everything in the universe. This Logos is Life and Light, the mental and moral life of all men, everywhere. In Jesus, the Christ, the Logos “dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth.” The work of the creative Logos culminated in the Christ who suffered and died and rose again victorious over death to redeem men from sin. It is an all-inclusive philosophy of the universe, taking into account its direct evil—sin. It holds out hope for the final redemption of humanity from all its woes. The “enfleshment” of the Logos in the historic Jesus of Nazareth was the objective revelation to man of the essential nature and character of God the Father, the Ultimate Reality.

THE CONCEPTION OF FIAT CREATION

The Hebrew-Christian creation concept implies not only that a relation exists between Ultimate Reality and the empirical universe but also that the universe is absolutely dependent on God and God is at once completely transcendent above the universe and also completely immanent within it. Christians insist that All is *of* God, and deny that All *is* God. “God” and “the world” are not merely two names for the same entity.

“The gift of being to the creature,” says Professor Otto, “is not an insignificant incident in the life of God,” much less a mere *lila* (sport) or delusion (Maya) as held in India, but an earnest activity in which God carried out “His own goal and purpose.” The Christian God “is not, like the God of the ancient world, sufficient unto himself and blessed in himself.” (*Mysticism East and West*) The relation of God to the universe is not to be compared with that of a clock-maker to his clock. The universe is in continuous dependence on him. This Christian dualism is not like that of Zoroastrianism, in which the world is the joint creating of a Good and an Evil Deity, who exist independently of each other. The essential monism of the fiat creation concept

differs sharply, moreover, from the monism of Oriental thought. It may be termed a double monism, neither aspect of which is a mere abstraction.

The Christian creation concept is frankly and thoroughly anthropomorphic. Ultimate Reality is thought of as the Perfect Person-Plus, a Person transcending human concepts of personality.

"The Cosmic Creative Spirit," says Professor Eugene Lyman, "is not a chess player, moving impotent players about. He is building a Cosmos, but the Cosmos is not complete." He brings into being the inorganic, the material world in which mechanism and force hold sway. Upon this base "he brings into being organic life, abounding in centers of spontaneous growth; and through this process there come to pass forms of loveliness such as the [material] universe could not otherwise show." "He achieves finite spirits to whom he can impart a creativity in some degree, however slight, like his own; and then he summons them to work with him in building a social order in which force and selfish competition shall be replaced by reason and love." God works in this realm of selves not by compulsion but by the method of growth in understanding, insight, appreciation, and conscience. This method can achieve what a method of coercion cannot. "The whole meaning of our existence is that we are called upon to be sharers with God in creative work." (*The Meaning and Truth of Religion*, p. 408)

The essential element, thus, in the mature Christian's conception of fiat creation is neither instantaneousness nor coercion, but Divine *Purpose*. In the infraspirtual realm, God achieves his purpose by the operation of mechanical causation, by *vis a tergo* [force from behind—compulsion]. In the spiritual realm he can achieve it only under conditions of liberty, by the attraction of ideas and ideals, by the free choice and the cooperation of men, by a *vis a fronte* [force in front—attraction].

It is a matter of no small significance that the Christian conception of co-operation with God in the building of his spiritual Kingdom is said by Rabin-dranath Tagore to have been shadowed forth also in India. He states that the worshippers of Vishnu "boldly declare that God [Vishnu] has to rely on human souls for the fulfilment of love. In love there must be freedom; therefore God has not only to wait till our souls, out of their own will, bring themselves into harmony with his own, but also to suffer when there are obstacles and rebellions." (*Personality*, p. 128) One naturally doubts that this Vaishnava conception was indigenous to India, because this monistic faith only appeared some centuries after Christ in South India, where Hindu leaders had been affected by the Christian movement whose foundation was attributed to St.

Thomas. This is, indeed, positively stated by Mr. Kamakshi Natarajan, in the quotation already cited (p. 109).

The Orient never really conceived of creation by fiat. This conception of fiat-creation, says Professor Anesaki, "is grand; the myths of spontaneous generation and transformation are soothing. The former is monotheistic, for everything is made to depend upon the will and power of one almighty creator; the latter is hylozoistic, or pantheistic, for all existences are credited with vitality inherent in themselves." ("Japanese Mythology," in *Mythology of All Races*, VIII, p. 221)

THE CONFLICT BETWEEN MECHANISTIC AND CHRISTIAN COSMOGONIES

The scientific conception of the cosmos which was initiated by the Greek mind led the West to reject the mythological system. But two cosmic theories have issued from modern science—the one mechanistic, the other spiritual—and the two are in sharp conflict.

Non-Christians who hold the mechanistic conception of the universe contend that it completely eliminates religion; that even the noblest ideas of ethical monotheism have no more basis in the cosmos than the crassest myths. The rejoinder of Christians who accept the results of scientific method but hold fast to their faith is that mechanistic science does not include *all* the facts of experience. It does not account for the origin of man's rational, esthetic, ethical, and spiritual life—for his personal "self." It does not even account for the intelligent way in which atoms themselves behave—the so-called laws of the universe—how they have such natures and such interrelatedness as to constitute an orderly cosmos. Mechanistic theory postulates the existence from all eternity of the atoms—which is an act of faith—but it does not give a rational account of the universe.

Christian thinkers insist, moreover, that scientists, however competent they may be in their own fields, are not competent to deal with the phenomena of esthetic, moral, and religious life. Were the mechanistic concept really valid for the whole realm of being, no values of any kind would be possible. Even science itself, with its desire for truth and for a fully intelligible universe, would be impossible. The mechanistic conception is, therefore, as crude and unacceptable in its way as the mythological conception is in its way. That science cannot see God is a matter of course, for he cannot be measured, or weighed, or expressed in any mathematical formulas. But science does not know even human personality, since it cannot measure ideas,

desires, and purposes. As no telescope, however powerful, can find God in the heavens, so no microscope, however powerful, can find the person in the human body.

A remarkable change, however, has been taking place of late among scientists. Their discoveries that the atom is after all not what they had supposed, but consists of infinitesimal elements which act in ways that do not conform to the mechanistic concept but are erratic and apparently free, have led many scientists to discard the mechanistic concept.

The naïve fiat-creation concept of a century ago has also been refined and expanded. Today Christian thinkers, educated in modern science, no longer regard God as a *deus ex machina*, occasionally interfering with nature in the shape of "miracles." They hold rather to God's abiding immanence in all being and processes, and to the general truth of the evolutionary theory as defining the method of his operation.

EMANATION VERSUS FIAT CREATION

As we have seen, the fundamental assumption of the cosmogonic myths of the Orient is the emanation concept, and the corresponding cosmogonic conception of the West is a qualified creation by fiat.² The significance of this contrast is that it represents the different postulates of their respective cultures.

The emanation concept merely asserts a phenomenal fact. Something comes of something antecedent. The reason is not stated, implied, or even thought about. The creation concept, on the contrary, states that the world comes out of Ultimate Reality through activity to express its ideas and purposes. The emanation concept, therefore, is at bottom impersonal, while the creation concept is fundamentally personal.

The conception of Ultimate Reality, accordingly, which rests upon the emanation concept, is one which does not account either for the existence of the world or for its characteristics. Vedantist and Mahayanist philosophers were apparently aware of the dilemma in which they were placed and were led thereby to develop the dogma of Maya or illusion. The world which seems so real to the ignorant mind is in reality only an illusion, a mirage, which vanishes as soon as one's spiritual eyes are opened. Professor Rudolf Otto reports Vedantists as saying: "We do not explain the world; we explain it away." (*Mysticism: East and West*, p. 16) The Vedantist and Mahayanist philosophy leaves the inquiring soul impotent to think or act intelligently in

a world that demands action. It saps the very foundation of moral and intellectual life. No wonder the Orient never developed true science and is still in the grip of animistic myths.

CONTRASTING VIEWS OF TIME AND HISTORY

Extraordinary differences have developed in the thinking of the East and the West about time, history, and the end of the world. According to Hindu thinkers, the length of only one cycle in the cosmic process was 159 trillion solar years, followed by a night of equal duration. Another cycle would then automatically begin, without cause. Cycle follows cycle forever. This is the Samsara, or rebirth chain, of the universe. Being is uncaused and the cosmic process is meaningless.

Mahayanist speculation was even more astounding in its efforts to picture time. The Eternal Buddha, it taught, perpetually reincarnates himself in all the infinite number of Buddha worlds. "Since I became Buddha," Sakya-muni is represented as saying while seated on the summit of Vulture Peak, "there have passed infinite, boundless kalpas. Suppose there were five hundred thousand, myriad, kotis, nayutas of numberless Three-Thousand-Great-Thousandfold worlds; let some one grind them to atoms, pass eastward through five hundred thousand myriads, kotis, nayutas of numberless countries, and then drop one of these atoms; suppose that he thus proceed eastward till he had finished dropping those atoms—what do you think, good sons? Is it possible to imagine and calculate all those worlds so as to know their number?" (W. E. Soothill's translation of *The Lotus of Wonderful Law*, p. 201)

The Oriental mind did not concern itself with a beginning and an end of time; nor does it assume any goal ahead of the vast processes of the universe. The thoughtful Occidental mind, however, takes the historical processes seriously, regarding them as having meaning and a goal. Time and history, it assumes, had a beginning and will have an end. We must, however, distinguish between the religious and the scientific conception of time and history in Western thought.

The religious aspect far antedated the scientific. Egyptian, Babylonian, and Persian religions were deeply concerned with the problem of the destiny of the human soul. The great Hebrew prophets, however, surpassed all others in the definiteness of their convictions. To them the world and time began when Jehovah-God created the heaven and the earth and all things therein,

including man. The goal of history was the redemption of man from sin and the full establishment of God's will in the life of man. The tragedy of Israel's political history was punishment for Israel's sin. Yet the prophets held that God's purpose in creation could not be permanently defeated. They therefore looked forward to "the Day of the Lord," the consummation of history, when he would judge all the nations and establish a permanent social order of righteousness. But before "that Day," he would send a special Messenger, the Messiah, to prepare the way. The Messiah would fully reveal to men the will of God and would lead his chosen people Israel to supremacy among the nations. When Jesus proclaimed the near coming of the "Kingdom of God" yet refused to accept the political role ascribed to the expected Messiah, he was rejected by the people as by the leaders. This rejection he clearly foresaw. Yet he looked forward to "the end of the age," when the will of God would be fully established. After his resurrection, his disciples, still misinterpreting their Lord, eagerly anticipated his early return with political power to establish the Kingdom of God. That "second coming" they thought would be the consummation of history, inaugurating a thousand years (eternity) of righteousness and peace.

Although the expectation of Christ's speedy, spectacular return faded in the course of a few decades, the church has continued through the centuries to look forward to a future when God's purpose for mankind would be fully realized. The conceptions, moreover, of a final Day of Judgment and of the completion of history have remained important factors in Christian thinking.³

During the past five or six centuries, however, a "scientific" conception of time and history was developed in the West. Gradually discarding ecclesiastical traditions, modern thinkers have sought knowledge of the world by observation. Astronomers and mathematicians have carried the brunt of the attack, the pioneers being Galileo, Copernicus, Newton, and Kepler.

Occidental scientists believe that the material universe, because of its steady dissipation of energy into space through radiation, is slowly "running down." It must therefore have been "wound up" at some definite time in the past and will completely run down at some definite time in the future. (Sir William Cecil Dampier, *History of Science*, 3d ed., 1942, pp. 481-483) Our sun is but one among "some thousands of millions" in our galaxy, the Milky Way. "About 2,000,000 [nebulæ] are visible in the 100-inch telescope of Mt. Wilson observatory," light from the most distant of which, as now calculated, has been estimated to have required from 500,000 to 140,000,000

light years to reach us. (*Ibid.*, p. 433) When the heat (energy) of all the stars has been evenly radiated into space, our universe will be in a "dead state of equilibrium." (*Ibid.*, p. 482) Science knows of no way by which it can be set going again.

Both the religious and the scientific conceptions of the Occidental mind in regard to time, the world, and history agree, thus, in thinking of a beginning and an ending, the religious mind viewing the world-progress from the standpoint of purpose and goal, whereas the scientific mind views it from the standpoint of energy and causation. Although not a few thinkers are so obsessed by one viewpoint as to regard the other as false and fantastic, yet the long history of thought shows that both points of view are legitimate, complementary, and necessary to any adequate conception of the universe.

CHAPTER XVIII

PERSONALITY: HUMAN AND SUPERHUMAN

ORIGIN OF PERSONALITY

Critical thought in the West is unwilling to dogmatize about either the origin or the post-mundane life of man's psychic being, the soul. To call it a "spark" of Brahman, an emanation of the Soul of the Universe, a "fragment" of Eternal Reality, "a miniature Buddha," a "product of Heaven," or a soul "created in the image of God" is to use an illuminating suggestion; but these terms are all figures of speech. They set forth a fundamental truth, substantially the same. The West, however, regards the dogmas of Karma and Samsara with scepticism. It tends to believe that persons are by their essential nature related to God, and are destined to return to him.

MODERN INTEREST IN PERSONALITY

Since Descartes (1596-1650) the principle interest of Occidental philosophy has been to understand the nature and significance of personality. It has struggled with the puzzles of epistemology (how men can know a world outside of their minds) and with the problem of the mutual relations of the self, the world, and God. Kant (1724-1809) "was the first modern thinker," says Professor Hocking, "to perceive and to state in unmistakable language . . . that 'man exists as an end in himself, not merely as a means.'" This is due to the fact that a man is not a thing but a person. "Whatever is a *thing*, as distinct from a person, we are at liberty to use as we like; it has a value just so long as we desire it . . . if we cease to care for it, that value declines. Things are not ends in themselves. . . . But the value of persons has a different status; their worth is objective, independent of our variations of mood because based on what a person is, namely a free being, capable of seeing an ethical point, and so of being a member of a society of rational creatures. The existence of persons as ends in themselves thus imposes on us a requirement which is unconditional, or, as Kant phrases it, a 'categorical imperative,' a command without an 'if.'"

"So act," said Kant, "as to treat humanity, whether in thine own person or in any other . . . as an end withal, never as a means only." "This," says Professor Hocking, "is one of the most impressive formulations of our moral common sense that has ever been made. . . . Besides defining accurately that element of underlying equality (running through all the inequalities among men) which is the basis of all legal right, and therefore of all equity and justice, it forbids all forms of what we call 'exploitation.'" (William E. Hocking, *Types of Philosophy*, pp. 310-11; rev. ed., pp. 347-48) Professor Hocking advances his discussion from Kant through Hegel (1770-1831) and Royce (1855-1916) to his own point of view. Hegel's position he summarizes in the sentence, "Our highest ethical law is: Identify thyself with objective Reason as found in the institutions of mankind." Royce's position he summarizes as: "The absolute rule is: Be loyal to loyalty." His own view, he says, contains all other ethical principles. It is: "Universalize thyself." (*Ibid.*, pp. 316-18; rev. ed., pp. 357-59) Thus do these modern thinkers see in personality the supreme value and assign to it a unique significance.

INTER-PERSONAL RELATIONS

Two individuals may become so united in common ideas, interests, and purposes as to become practically a unity, each, however, retaining his own self-conscious center. Their unity transcends and includes their separateness. They may be compared to an ellipse with its two foci. This practical fusion of persons, however, is not limited to two individuals. In a real sense a family, a tribe, a nation, psychologically unified by a common language and history, and by common interests, activities, and culture, constitutes a "multiple personality." It is this which gives a people or a nation its solidarity. This is indeed the essential characteristic of human society. It is an entity composed of many persons fused into a spiritual whole.

This process of sharing one's insights and undertakings gives meaning and zest to life. It also furnishes insight into the nature of man's widest relation, that of the finite, imperfect self to the Infinite, Perfect Person.

An epochal event in a man's personality occurs when he begins to think of the Ultimate Reality as Heavenly Father and to say "we," conceiving of himself as included in the orbit of God's spiritual life and purpose and as participating with God in spiritual creation. Loyalty, advancing from lower and narrower circles, then becomes loyalty to the Heavenly Father and to the causes which advance the coming of the universal Kingdom of truth and

righteousness, brotherhood, justice, and beauty. The measure of an individual's personality is revealed by his "we." When a man's "we" includes only his family, village, tribe, or gang, he is a narrow person. When it expands to include kindred tribes, or the nation of which he is a citizen, his person manifestly has grown. His "we" has been enlarged still further when it includes all mankind.

SIN

No account of Personality would be adequate which omitted the stupendous fact of sin. "Is sin merely ignorance of truth? Or is it the downdrag of our animal instincts? Or is it a cosmic principle symbolized in Satan? Or is it deliberate rebellion against the will of God? Or is it simply an old-fashioned illusion to be laughed off? There is probably truth in all these interpretations, save the last. Christianity has always held that sin is a positive reality. In an individual sense, we may think of it most helpfully as a deliberate violation of conscience, a turning aside from the challenge of the moral ideal. In a social sense, sin is the failure of the individual to realize his guilty share in the perpetuation of unjust institutions and his refusal to accept responsibility for social redemption. So Albert Schweitzer, impeccable in his personal life, nevertheless feels a share in the guilt of the white race for wrongs inflicted on the Negroes, and to expiate this guilt he gives his life to medical missionary service in the jungles of Africa. What a fruitful and beneficent sense of sin!" (*The Wonderful Way*, Fourth Series, p. 14)

"The evil which hurts the natural man is pain," says Rabindranath Tagore, "but that which hurts his soul has been given a special name—it is sin. For it may not be at all realized in pain, yet it is evil, just as blindness or lameness is of no consequence to the embryo, yet becomes a great evil if it continues after birth, for it hinders life's ultimate purpose. Crime is against man, sin is against the divine in us." (*Personality*, p. 110)

Yet if man's essential nature is due to his having been created in the image of God, how is sin possible, or thinkable? Why does he not share in God's perfection? As a matter of fact, however, nothing is more certain or characteristic of man than his strong bent toward sin¹—selfishness, self-centeredness, animality. The entire course of human history shows that man has a dual nature, one looking upward, the other looking downward. He is partly animal but also partly divine. His very soul thus is divided. A constant struggle goes on between the lower and the higher elements in his nature.

"The first principle of Christian anthropology," says Dr. J. S. Whale in his lectures on *Christian Doctrine*, "is that man, like the animals, is God's creature. Though he is God's last and highest earthly creature, his creatureliness is an inescapable . . . fact. But . . . he is lifted above all other earthly creatures in being made in the image of God, and in being aware of the fact. . . . Unlike the animals, man is a sinner; he falls below all earthly creatures in his rebellious denial of responsibility which they can never know. . . . Its final ground is pride which rebels against God and repudiates his purpose." (pp. 44-45)

According to the Biblical conception, God created man with power of choice, of self-determination, the power either to obey or to disobey his commands. It was the very divinity of his nature that made it possible for him to become a rebel against God and to indulge in the selfishness, arrogance, and self-assertion which Biblical writers call "sin."

For several decades it has been fashionable to belittle the orthodox emphasis on sin. Paul's description of sin in his letters to the Romans (1:28-31; 7:1-25) and the Galatians (5:19-23) and Augustine's and Calvin's emphasis on sin have been regarded as exaggerated pictures of human depravity. Recent exhibitions, however, of the cruelty and perfidy of men possessed by the evil spirit of unbridled power and hate have forced many thinkers to recognize the terrible reality of sin.

Sin, they have come to see, is a malady, not only of individuals but of society. It is a rampant disease that may affect large groups of men and women, even entire peoples. The utter inhumanity, not only of the medieval Inquisition but of the lynchings by the Ku Klux Klan, and the atrocities committed in Germany and many other lands during the recent war have all convinced many Christian thinkers that sin is so indisputable a fact that it must be given a prominent place in any realistic theology.

Whatever custom or social system violates and degrades human personality and repudiates God's will that men should live together as brothers is social sin. War, economic exploitation, class hatreds, racial discrimination, self-indulgence, and waste are all forms of social sin. The damage of social sin is not only the suffering inflicted on others, but the callousness of heart and perversion of conscience of those who are responsible for it.

Such being the hideous character of sin, it is not strange that man through the ages has striven to overcome it. But strictly speaking, the Oriental religions do not recognize sin, for sin is a violation of the will of the Divine Person. They hold there is no such Person, for their Ultimate Reality is im-

personal. In the Orient, therefore, sin has been accounted for as illusion. In the West, on the other hand, the conquest of sin, both individual and social, has been a central concern, pre-eminently in the religion of the Hebrews and in Christianity. In Judaism reliance for "salvation" or "righteousness" was placed upon "works," upon fulfillment of the Law. In Christianity reliance was placed upon "rebirth." "Ye must be born again," said Jesus. "Put on the new man in Christ Jesus," said St. Paul.²

THE REVELATION OF PERFECT PERSONALITY IN JESUS

If the essential nature of personality has been correctly described above, important results follow in our understanding of the universe, and especially of man's moral and spiritual life. If Ultimate Reality is Perfect Person, it necessarily follows that he cannot reveal himself as he truly and fully is in any being less than personal. The infinitesimal atom or proton, the infinite universe of blazing suns, all obeying and revealing the eternal truths of mathematics, and all manifestations of power, beyond man's comprehension yet subject to law throughout eternity, are indeed manifestations of the nature of Reality as Reason and as Power; but they do not and cannot reveal his ethical character, in a word, his Person. The Perfect Person can reveal himself only in and to persons. It is only in man and particularly in the noblest men that we can say we see God. It was because Jesus manifested to his disciples such impressive and appealing qualities of ethical personality that they could find no adequate words with which to describe him. They called him the Messiah, the "only begotten Son of God," "the brightness of his glory and the express image of his person," "the image of the invisible God."

It was the actual appearance of the historical Jesus that first enabled men to see clearly the real nature of both God and man in relation to each other. Jesus, as the Apostles declared and as all Christianity has insisted, was the "God-man," the manifestation of both the divine and the human in a single person. This was not an easy conception for Jews to accept because of their exalted conception of God's awful majesty, holiness, and transcendence. The more lofty the conception of God, the more difficult was it to believe in a real incarnation. But through the historical Jesus a growing number of men and women learned to think of God, the Creator, the unapproachable Majesty on high, as being more truly a Father than a potentate; as moved by compassion rather than by austere Will; as concerned to win men's loving re-

sponse rather than to compel obedience by threatened punishment. This was a more stupendous transformation of men's conception of God than had ever taken place before, and during the centuries since Jesus' time there has been no further essential advance in that conception.

"For myself," wrote President Henry Churchill King, "I have no doubt that Christ is the most significant of all facts known to us, and therefore the best basis for direct and decisive inference to the nature of the world-ground. . . . I count the fact of Christ the greatest of all proofs of a completely satisfying God." (*The Seeming Unreality of the Spiritual Life*, pp. 202-3) Because Jesus lived, the conception of God as Christ-like has become a commonplace.

THE NEW VALUATION OF MAN

Because of the Apostolic experience with the historical Jesus, the conception of man was exalted. A new richness of content was poured into the ancient statement, "created in the image of God." Through the historical Jesus, accordingly, the conception of God was "humanized," and that of man "divinized." In his physical nature man is indeed an individual and very finite, sharing in the hereditary nature of his animal ancestry. In his spiritual nature, however, he is a person, a universal, and shares in the divine nature. Man is in truth a "child of God" and "heir" of the treasures of infinite being, of "perfect Person." Paul declared that "Jesus Christ [hath] abolished death and brought life and immortality to light." (II Timothy 1:10) That is to say, Jesus revealed in his own person the real nature of man as divine, which carries with it the implication that man's essential nature does not perish with the death of the body.

THE NATURE OF PERFECTION

This leads us to a consideration of the contrast between the Oriental and the Occidental conceptions of human perfection. To the former it is static; to the latter kinetic. Ultimate Reality, being perfect, is changeless, declare Orientals, for any change implies imperfection, arising from desire for something better. The goal of man's development also is perfection, changelessness, to be attained through absorption into the static Absolute, Brahman. To Oriental philosophers this conception of perfection is axiomatic.

The corresponding Occidental conception regards perfection as fullness and richness of life.

Reflections on these two conceptions, the impersonal-static and the personal-kinetic, reveals the inadequacy of the former to account for the universe, with its vast multiplicity, its ceaseless development, age after age, and its production, after unnumbered millenniums, of the astounding creature—man. Reflection also reveals, on the other hand, the adequacy of the kinetic conception to account for the same phenomena. The static concept of an Absolute “Empty” Unity does not supply the inquiring mind with any rational principles by which to answer its insistent questions regarding the “whence” and “whither,” the “meaning” and “goal” of this universe. The kinetic concept of Ultimate Reality as Perfect Person, whose every thought and act is motivated by wisdom, goodness, and love, does supply the mind with adequate principles for understanding, in part at least, the phenomenal universe. In the very nature of the perfect Person, the Creator and Upholder of the world, are found the ground and source for all the multiplicity, all the rationality and purposiveness, the aesthetic and ethical qualities, which man discovers in the physical world of his experience.

Thus profound are the contrasts which flow out of the respective conceptions of the East and the West regarding the nature of perfection and of Perfect Being.

PROFESSOR RADHAKRISHNAN'S INTERPRETATION

Professor Radhakrishnan seeks to reconcile the impersonal and the personal aspects of the Supreme Being and at the same time to maintain the superiority of the impersonal conception. Here, as elsewhere in his writings, he unconsciously assimilates Hindu conceptions to those of Christianity. “To compare the Supreme with the highest kind of being we know,” he says, “is nearer the truth than comparing him to anything lower. Though the Supreme Spirit in its essential aspect is the changeless noumenal reality, its representation in the form of a personal God who is the source, guide, and destiny of the world seems to be the highest open to the logical mind. The difference between the Supreme as person is one of standpoint and not one of essence—between God as he is and God as he seems to us. When we consider the abstract and impersonal aspect of the Supreme, we call it the Absolute; when we consider the Supreme as a self-aware and a self-blissful being, we get God. The real is beyond all conceptions of personality and impersonality. We call

it the Absolute to show our sense of inadequacy of all terms and definitions. We call it 'God' to show that it is the basis of all existence and the goal of all." (*An Idealist View of Life*, pp. 107-8)

Professor Radhakrishnan further states that "the highest category we can use is that of self-conscious personality. We are persons (*purusas*), and God is perfect personality (*uttamapurusa*). If we analyze the concept of personality, we find that it includes cognition, emotion, and will, and God is viewed as the supreme knower, the great lover, and the perfect will, *Brahma*, *Vishnu*, *Siva*. These are not independent centers of consciousness, as popular theology represents, but three sides of one complex personality. The different pictures of God which prevailed in the country were affiliated to one or the other of this trinity." (*The Hindu View of Life*, p. 27) "The supreme cause and ground and end of the world is certainly not less than what we know as self-conscious personality. Only it is not an object among objects, or a subject among other subjects, but is the immanent ground and operative principle in all subjects and objects. The supra-personal and the personal representations of the real are the absolute and the relative ways of expressing the one reality. When we emphasize the nature of reality in itself we get the absolute *Brahman*; when we emphasize its relation to us we get the personal *Bhavan*." (*Ibid.*, p. 31)

"Hinduism accepts all religious notions as facts and arranges them in the order of their more or less intrinsic significance. The bewildering polytheism of the masses and the uncompromising monotheism of the classes are for the Hindu the expression of one and the same force at different levels. Hinduism insists on our working steadily upwards and improving our knowledge of God." He then quotes with approval the following from some unspecified Sanskrit source: "The worshippers of the Absolute are the highest in rank; second to them are the worshippers of the personal God; then come the worshippers of the incarnations like *Rama*, *Krishna*, *Buddha*; below them are those who worship ancestors, deities, and sages; and the lowest of all are the worshippers of the petty forces and spirits." (*Ibid.*, p. 32)

Regarding the actual religious situation in India, however, Professor Radhakrishnan says "it is unfortunately the case that the majority of the Hindus do not insist on this graduated scale, but acquiesce in admittedly unsatisfactory conceptions of God. The cultivated tolerate popular notions as inadequate signs and shadows of the incomprehensible, but the people at large believe them to be justified and authorized. . . . In the name of toleration we have carefully protected superstitious rites and custom." (*Ibid.*, p. 33)

DOCTOR NITOBE ON ORIENTAL DEPRECIATION OF PERSONALITY

The loss to Oriental life and culture because of its inadequate appreciation of personality has been strikingly stated as follows by Dr. Inazo Nitobe. "The faint grasp of Personality . . . has been extremely disastrous in its practical consequences to . . . Oriental humanity and detrimental to its social progress. It enfeebled the most distinctive attribute of the human spirit, namely, his will-power and his individuality. When self is conceived as nothing more than a series of physio-psychical phenomena, there is no place left for volition, unless volition is identified with desire. It deprives man of confidence in himself. It thwarts his thoughts and curbs his actions. It kills invention in the bud and clips the wings of imagination. It makes impossible the real appreciation of liberty and freedom, of equality and social justice. De-personalize a man and the value of life itself dwindles into nothing. Moral judgment becomes distorted and its criterion grows artificial. There can be conceived no greater harm to character building than a decimation of personal responsibility. In fact, the sense of responsibility is unthinkable without that of Personality. Asia is not a soil for forceful character to grow—at least at present. The political fiasco of the Asiatic peoples is the logical outcome of the disparagement of Self-hood, and when one speaks of the renovation of that continent through the Gospel of Christ, one must mean, above all his other teachings, the reverence of the personality of man and God." (*Japanese Traits and Foreign Influences*, pp. 25-26)

The value placed upon personality and its development is the determining factor of a people's culture, the real key to the philosophy of history. Hegel's philosophy, which made the historical process a dialectic of "thesis," "anti-thesis," and "synthesis," does not bring out the fundamental nature of human history. Nor does that of Karl Marx with its contention that all history is economically determined. It would appear to be closer to all the facts to say that, in proportion as a people has placed a high estimate on the inalienable rights of persons, on "reverence for personality," has their culture risen in character. A study of history from the standpoint of the evaluation placed upon personality by various peoples should throw a flood of light upon their ranking in the scale of human achievement.

THE ALLEGED ARROGANCE OF PERSONALISM

The conception of man as the culmination of God's creative work has been ridiculed as merely an exhibition of inordinate pride, a product of man's

"superiority complex." Realistically viewed, say the critics, man is markedly inferior to many of the so-called inferior animals. To say nothing of their instinctive intelligence, which fits them perfectly for their various habitats, the maladjustments of man's social life compare unfavorably with the extraordinary social and community life of ants, bees, and termites.³

In the light of such considerations man should certainly be humble. His savage cruelties surpass those of the most ferocious animals. In spite, however, of what may be rightly said of man's inferiorities, stupidities, and barbarities, it still remains true that his essential nature, his spirit, belongs to an altogether different realm of being from that of animals. If his personality is such as we have described, he has a kinship with Ultimate Reality which lifts him far above them. No animals develop science and harness the limitless forces of Nature. No animals think in vast systems of generalized concepts and abstractions. No animals have invented such a tool as language. No animals conceive of Ultimate Reality or aspire for fellowship with the Absolute.

According to the Occidental conception, God's creative work is still going on, especially on man. He is not a completed product. Indeed, it appears that God cannot carry his entire creative program to completion without man's entering in as a partner. Man holds, thus, a place in God's creative work, and also in his own personal life, wholly different from that of any subhuman animal.

Viewed in this light it was not presumptuous of the author of Genesis to picture man as the culmination of creation. Impressive indeed is the contrast between Occidental conceptions of man and those of the Orient, where, as Professor Anesaki has pointed out, man is regarded as being bound within the natural order, whereas in the Occident man is regarded as having been set by the Creator above nature and endowed with authority to rule and to use it.

The littleness and also the greatness of man were conceptions which deeply moved the poet who wrote some two and a half millennia ago: "When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained, what is man, that thou art mindful of him, and the son of man, that thou visitest him?" But the Psalmist at once adds: "Thou hast made him little lower than divine [Moffatt] and hast crowned him with glory and honor. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet." (Psalms 8:3-6)

With the increase of astronomical knowledge in recent years cynics have descanted on the arrogance of man in thinking of himself as the highest being

in the whole universe. The now known universe, they point out, includes millions of stars bigger than our sun; our Milky Way is small among the more than 2,000,000 galaxies disclosed by our present telescopes. The diameter of our now known universe requires light 1,000,000,000 light-years to traverse. What folly to fancy that "man is the measure of all things!"

The first answer to all this is the astronomer himself. It is he who has discovered and packed away in his spaceless mind all these astronomical figures and the underlying conceptions, and has invented the tools by which to make his discoveries. He recognized the rationality which pervades and unifies all those stars. And after all, they are nothing but huge masses of matter in violent agitation. Mind, surely, is more significant than matter. It is, in fact, man's reason that is the actual yardstick by which man measures the rational order of Nature. The Psalmist was right.⁴

KARMA, FATALISM, FREEDOM, AND SALVATION

Corresponding to the conceptions of Karma and Moksha in the Orient were the conceptions of fatalism and salvation in the Occident. The conception of Karma, however, was much more widespread and depressive in the East than was fatalism in the West. This difference may have been due in part to the negative and passive temperament of Orientals and the positive and assertive temperament of Occidentals; but the decisive factor was the wide acceptance of Christianity before which belief in the Greco-Roman Fates practically disappeared.

Mahayana Buddhism and medieval Christianity closely resembled each other in the conception that salvation was dependent on faith in a divine Power, but they differed in regard to what man was saved from. Moksha was always regarded as salvation from Karma and Samsara, while Christian salvation was regarded as salvation from sin and its consequences. In Mahayanism, Moksha was bestowed upon believers by some Buddha or Bodhisattva because of his compassion, if only they called upon his name in faith. In Christianity, salvation was given to repentant believers by God through Jesus Christ because of love for men. Salvation could not be earned.

With the rise of the modern scientific-mechanistic world-view, fatalism was revived in a new form—thoroughgoing determinism—but without its earlier depressive effect. This was due in part to the activist and extroverted temperament of the West, and in part to the enthusiasm and exhilaration over the achievements of science, and in part also to the still widely held Christian

conception of man. The discussion soon turned to the problem of the "freedom of the will," for it was obvious that in a world wholly deterministic man could not be responsible for his character. For this, he must be free in some real sense. Philosophic determinism, therefore, has now been practically abandoned by thoughtful Occidentals.⁵ Kant's emphasis on man's essential freedom as the only possible basis for responsible moral character and for a moral universe is now regaining its place after its eclipse during the nineteenth century. The two pivots of Kant's system, which filled his soul with awe and enthusiasm, were "the starry heavens above and the moral law within."

Conscience, the moral law within, is one of man's fundamental endowments. He has the urge to be true and to do what is right. Men, moreover, hold each other responsible for their deeds, approving or condemning. "Man ought," declared Kant; "therefore he can." Without freedom there can be no responsibility and no moral life. Without mental freedom the distinction between true and false would be impossible. Still further, the very idea of freedom could never have arisen had men never experienced the fact of freedom. Those who argue for determinism show that they believe men *are free* to accept or to reject the idea.

This brings us to the relation of human freedom to salvation. Salvation is an experience which brings those who are "saved" new light, new energy in the inner man. It enables them to think straighter—that is, in closer conformity with reality—and to attain higher ethical standards. In proportion as men think the truth and do what is right do they come into harmonious relations with fellow men, with nature, and with God. All this is possible only because man's nature at bottom is endowed with freedom.

Finally, we may note that although the cosmos is largely ruled by determinism, human freedom is an incontrovertible fact and is therefore an integral element in the cosmos. Freedom appeared on this planet in the most rudimentary form with the first appearance of life, in the single-celled protozoa which possessed sensitivity to light and darkness and the capacity for self-determined movement. These new strange factors slowly became more and more pronounced as single-celled protozoa developed into multicelled animalculae, then into all the multitudinous forms of vegetable and especially of animal life. The greater the sensitivity and the freer the movement, the higher became the varieties and types of animals, until man appeared, in whom the principle of freedom reached its culmination both in thinking and in moral conduct.

A SUMMARY

The answer, therefore, of the best thought of the East and the West to the ancient Riddle of the Universe turns upon the question whether or not one accepts as valid the assertion of Pythagoras that "man is the measure of all things," the yardstick of the universe. The East says no; the West says yes. The East minimizes personality, regards it as something to be suppressed and nullified. It failed to discover personality as the one adequate category of thought by which to interpret the nature of Ultimate Reality. The West exalts personality, ascribing to it infinite value and significance and regarding it as furnishing the best clue which man has to the mysteries of the Great Reality behind the visible universe.

It is not strange, however, that Oriental thinkers failed to develop the Occidental conception of the nature and significance of personality. From the soil of their general culture, their metaphysics, and their social and religious life and above all, from their lack of knowledge of Jesus, a profound understanding of the nature of personality could not grow.

The fundamental tragedy of Oriental philosophy and religion as a whole lay in their inability to conceive that the Infinite Absolute could be expressed and revealed in any human person. They could see no way by which to bring the Infinite and the finite together, to bridge the chasm between the Absolute Eternal and the relative temporal. This chasm, however, so real to them, they had themselves unconsciously created by their methods of abstract thinking. Not a few Occidentals also were blocked long ago by the same chasm, especially the Neo-Platonists, Plotinus, "Dionysius the Areopagite," and their followers. Whenever, East or West, philosophical thought proclaims an unknowable, absolutely transcendent Ultimate Reality, "the Void," it necessarily proclaims not only an unintelligible and irrational cosmos but also a religious life which seeks relief in moral inactivity and in the ecstasy of self-suppression, through the *via negativa*.

It is hard to escape the conclusion that only when a religion and its accompanying philosophy proclaim a concrete Ultimate Reality, the Perfect Person, is it possible to conceive a thoroughly rational and intelligible universe and to develop a religious life which affirms and seeks to express in society the moral character of that Ultimate Reality.

CHAPTER XIX

THE PROBLEM OF EVIL

Throughout recorded history humanity has suffered incalculable agony from floods, famine, disease, fire, and war. But it is doubtful if ever before has the inhumanity of man to fellow man brought greater suffering to innocent multitudes than was caused by the bombing of cities and the ravaging of entire countries and the torturing of Jews and war prisoners during World War II.

One of the most terrible natural calamities in recent times was the earthquake and fire in central Japan in 1923, when over one hundred thousand men, women, and children were crushed or burned to death. Some thirty thousand of them, escaping from their flaming homes with bundles of clothing and precious possessions, took refuge in an open square in the city of Tokyo. Presently a whirlwind lifted high into the air the burning shingles, doors, and even timbers of the surrounding buildings. A lull in the wind caused the flaming mass to fall upon the huddled crowd, and in less than an hour those thirty thousand human beings had perished in a holocaust.

But oftentimes, more excruciating than physical pain is mental suffering—ruptured friendships, death of loved ones, remorse, cruel disappointment, frustrations. Much of this suffering is due to the perverse human tendency which we call sin, taking shape in greed, lust, pride, envy, injustice, and hatred. One is tempted to wonder if a world could have been created that would yield more suffering and unhappiness.

The thesis of Sakyamuni is impressive, that existence itself is suffering and that man's most urgent need is to find a way to bring it all to an end. Twenty-five centuries, however, have passed since he proclaimed his great discovery—the way to Nirvana; but so far as we can see, there is more suffering in the world today than ever before.

Universal physical pain, mental suffering, and moral evil have always led men to seek, on the one hand, escape or amelioration, and on the other, understanding of the reason for their existence. The problem of evil¹ has already been considered incidentally in several preceding chapters. Its significance,

however, for understanding the deeper contrast between the East and the West is such that it calls for more explicit study. Carlyle's retort when Margaret Fuller complacently remarked, "I accept the universe," never grows stale. "Gad," said the salty Scot, "she'd better." The various ways in which the East and the West have "accepted the universe," or criticized, or condemned it, will now engage our attention.

THE HINDU INTERPRETATION OF EVIL

The early philosophical explanation of the origin of evil is given in the Vedic hymn which declares that "By his mouth he [Prajapati] created gods, then there was light; demons, then there was darkness." He then said, "I have created evil." The writer of the hymn, however, comments that "with their evil he destroyed the demons, so the battles of gods and demons are illusion." (Hopkins, *Ethics of India*, p. 52) This early conception was gradually elaborated by the Rishis as they developed in the Upanishads their monastic philosophy that all things have their ultimate origin in Brahman. Nothing but Brahman is real; everything else is dependent being—including the self. Whoever thinks otherwise is "ignorant," afflicted by "illusion." Evil, then, is also illusion, due to ignorance and misunderstanding.

The self, misled by the false though natural assumption that it is real, is subject to Karma and Samsara. Every calamitous or fortunate event that happens to a man in this life, they taught, is the consequence of his conduct in a previous incarnation. These doctrines, once formulated, gave easy explanations for the vicissitudes of life, but they were deterministic, fateful, and depressing. But Hinduism also discovered a way of escape from the iron laws of Karma and Samsara; the individual could vanquish his consciousness of the "dualism of the self and the not-self," the root of all other evils. Salvation from the ills of life, therefore, consists of that peculiar type of "knowledge" in which the self loses consciousness of self and becomes "absorbed" into Absolute Being. This is the "Way of Realization."

This ancient solution of the problem of evil—so strange and unreasonable to the Occidental mind—is still held in India. In his work, *The Philosophy of the Upanishads*, S. C. Chakravarti says, "The practical philosophy of the Atman is as simple and inspiring as its metaphysics. Evil, as a distinct element, does not exist. It is only another name for ignorance. As right knowledge is gained, evil is found to disappear. . . .

"The value of the practical side of the Upanishad philosophy for mankind

cannot be overrated. It proclaims to the world a unique standard for assessing the value of things. People are oppressed with the idea of evil. Evil is, as it were, dogging the steps of man and giving him no rest. . . . The Atman doctrine sends the cheering message to all that no such thing as evil really exists. Man looks upon himself as a natural sinner—he thinks he was born in sin, nurtured in sin, and would die in sin. The Atman doctrine banishes sin and sinners, evil and evil-doers, crime and criminals, from the world. The degrading conception of man being hemmed in on all sides by sin or evil is banished forever.” (pp. 265–66)

Rabindranath Tagore, however, adopts a different interpretation. Although in his volume *The Religion of Man* (The Hibbert Lectures for 1930) he states that he “cannot satisfactorily answer any questions about evil” (p. 105), in his Harvard lectures (1912) he did seek to account rationally for the fact of moral evil. He began by asserting “the absolute uniqueness” of the individual self. “I am I,” he declares. “I am incomparable. The whole weight of the universe cannot crush out this individuality of mine.” (*Sadhana*, p. 69) The natural untrained self, however, does not really know its own nature. It is misguided by “ignorance” and by many impulses and desires that arise from its physical nature and its social relations. The goal of personal development is “the establishment of harmony” between the lower and narrower desires and those that are higher and broader. This goal is achieved only by experiencing the ill effects and the sufferings which come from mistaken courses of life. “He who is wise tries to harmonize the wishes that seek self-gratification with the wish for the social good, and only thus can he realize his higher self. In its finite aspect the self is conscious of its separateness. . . . But in its infinite aspect its wish is to gain that harmony which leads to its perfection. . . . The emancipation of our physical nature is in attaining health, of our social being in attaining goodness, and of our self in attaining love.” “This harmony can never be reached through compulsion. So our will, in the history of its growth, must come through independence and rebellion to the ultimate completion. We must have the possibility of the negative form of freedom, which is license, before we can attain the positive freedom, which is love.” (*Ibid.*, pp. 83–84)

Tagore’s interpretation of the problem of evil is thus vastly different from that of Chakravarti and of Hinduism generally. It is manifestly the product of his wide acquaintance with Occidental philosophy and Christian thought.

SAKYAMUNI'S THESES AND PROGRAM

The higher religious life of Brahminic India into which Sakyamuni was born stressed the evil of life and proclaimed the ascetic way of salvation. Like thousands of other serious-minded Indians, he was distressed over the evils he saw around him, and for seven years sought escape by attaining conscious identity with the Infinite Atman.

Sakyamuni's great concern, however, was not with metaphysics. His profound compassion led him to give special attention to the problem of suffering. Desire, attachment, "thirst," he said, is the cause of suffering. Cessation of thirst will bring suffering to an end. But thirst will cease only when one discovers that his so-called self is itself an illusion, an unreality. These ideas—an intuition which came to him under the Bo-tree—he formulated into his famous Four Noble Truths and his Eightfold Noble Path. They, he declared, will break the wheel of Karma and Samsara and enable the devotee to attain Nirvana. "All Buddhists are agreed that this is the essence of Buddhism." (Saunders, *Lotuses of the Mahayana*, p. 12)

Sakyamuni did not raise the question how such a world came to be. He accepted it just as a child accepts its home. It just is. "Nature red in tooth and claw" and the problem it raises in the Western mind did not concern him or his contemporaries. Moreover, the salvation which he sought and thought he had found was strictly individualistic. He was not concerned with social evils like injustice, poverty, and caste.

Still more surprising is the fact that Sakyamuni did not really deal with the problem of moral evil—the depravity of the human heart. He stakes all on the single thesis that the self falsely imagines itself to be a reality, an independent entity.

It is true that Sakyamuni's Noble Eightfold Path demanded "right" conduct of various kinds and that his "five precepts," for monks and lay followers alike, required them "not to kill, not to steal, not to be unchaste, not to lie, and not to take intoxicants." Observance of these commandments would undoubtedly diminish suffering and pain. But the purpose of the "right" conduct of the Noble Eightfold Path, and also of his other rules and regulations, was the cessation of suffering, not the achievement of moral character. His solution to questions of moral conduct was only "incidental to the practical solution of the problem of pain," says Professor Streeter (*The Buddha and the Christ*, pp. 60-61) In a very true sense, therefore, Sakyamuni never faced the problem of evil in the deeper aspects which distress the Occidental mind.

THE PROBLEM FACED BY CONFUCIUS

In China the problem of evil took very different shape. Confucius was concerned with curing the evils of a disordered society, for he lived in a time of turmoil and wars between many rival states. Crime was rife. Families were divided; family virtues forgotten. Confucius accordingly set himself to analyze the situation and to propose remedies. His teachings about the five relations—between father and son, sovereign and minister, husband and wife, elder and younger brothers, and friends—were designed to clarify the “proper” conduct which every member of society should follow in order that families and states might be free from discord, injustice, and crime, and might attain prosperity and peace. He was led thus by the problem of social order to formulating the duties of the individual.

The theoretical question was how such evils could arise, since man’s essential nature was good, having been derived from Heaven; while the practical question was how to attain a good society. The answer to these questions by Confucius and by practically all Chinese thinkers may be briefly summarized as follows: The cause of man’s wrongdoing is faulty education, together with bad example; salvation of society depends therefore on moral education, not on individual escape from society, as in India. Confucius had no theories like those of Karma and Samsara. He accepted the ancient view that the vicissitudes of life were the rewards of Heaven for good and bad conduct. But the new dogmas from India swept over China seven or eight centuries after Confucius, when the masses of the people accepted Buddhism, and, for over 1,000 years, had profound influence on the Chinese mind.

Nowhere, then, did Asia’s thinkers grapple with the problems of physical suffering and of moral evil, which have caused deep perplexity to serious souls in the West. How evil can exist in a universe created by an omnipotent and good God is a question that simply cannot arise in a pantheistic culture.

ORIENTAL CALLOUSNESS TO HUMAN SUFFERING

Few features of the Orient so impress Occidentals as its backwardness in the arts of healing and caring for the sick. The apparent callousness of Orientals to human suffering is in sharp contradiction to their feeling of pity, so generally cultivated since the time of Sakyamuni. The pathos of life’s tragedies suffuses life with sadness and is reflected in their literature. Also in strange contrast to their callousness toward human suffering is the Indian doctrine of

"harmlessness"—*Ahimsa*—taught by both Brahminism and Buddhism. Although Mahatma Gandhi, perhaps under the influence of the Sermon on the Mount, transformed that doctrine into one of non-violence and pacifism, yet through the centuries *Ahimsa* has meant harmlessness to animals and insects, rather than to men. Buddhists must not kill animals nor eat animal food, nor step even by inadvertence on creeping insects, because all sentient beings are linked in a common life through transmigration. To kill an animal, even an insect, is almost the same as murder of a little brother. To eat flesh is equivalent to cannibalism. (But Buddhists may eat fish!) *Ahimsa* carried vegetarianism to all Asia and made it popular for a thousand years.

"It is usually regarded in Buddhist lands," says Professor Saunders, "as more heinous to kill a flea than to tell a lie." (*Heart of Buddhism*, p. 47) Professor James B. Pratt tells of an old animals' "home" which he found in Ahmedabad which housed eight hundred four-footed lodgers, many winged guests, and had an entire room for insects. "Homes" for animals, but none for suffering humankind!

The explanation for these contrasts between the East and the West in respect to the art of healing and to the care of the sick is much the same as that given in Chapters VII and VIII for the failure of the Orient to develop natural science. In a culture which, on the one hand, regards the outer world as illusion and which, on the other hand, believes that the physical ills and the misfortunes of life come as retribution for bad conduct in a previous incarnation, the best minds have been steadily shunted off from a serious study of the causes and the cure of disease. An Oriental, dominated by the conception of Karma, could hardly play the role of the Good Samaritan, for in his sight the traveller among thieves, robbed, beaten, and left to die, merely met the fate due him because of evil deeds in a previous life. To the Oriental dominated by the Vedanta philosophy, his predicament was not a reality but only an appearance—an illusion. In either case, no good could be done the victim by the compassionate spectator, for he could not thwart Karma even if he should try, and it was all mere illusion.

THE CHANGING ORIENT

But we must not leave this sad picture of the Orient without noting how great a change is beginning to take place. Reforms of many kinds are starting. Consider for instance the terrible system which brands sixty million men, women, and children in India as outcastes—"untouchables." That great

soul, Mahatma Gandhi, and Dr. Ambedkar, himself an untouchable, led a significant movement to abolish it. When Dr. E. Stanley Jones remarked to a thoughtful Hindu that those sixty millions were a millstone around India's neck and that she would never be strong until they had been lifted out of their ignorance, superstition, and misery, the Hindu agreed and added, "It will take a Christ to lift them." Christian missionaries for a century have been at work on this "impossible" undertaking, and considerable numbers of outcaste villages have turned toward Christianity. Dr. Jones reports an intercaste dinner at Travancore. A hundred high-caste Hindus, a hundred outcastes, a hundred Christians, a few Mohammedans, and several Occidentals were seated so that high castes and outcastes were touching each other. Said a Mohammedan to Dr. Jones, "Well, thank God, we are all down together at last." Dr. Jones was stirred to the bottom of his soul as he "watched the amazed faces of those outcastes" who could hardly believe what they were experiencing.

But more astonishing still is the fact that in November, 1936, the Maharajah of Travancore issued a proclamation "throwing open all temples controlled by the state [the large majority] to Hindus of the lowest castes . . . a reform movement of far-reaching importance in Hinduism. The proclamation sent a thrill throughout India . . . all such fears [of insincerity] have been falsified by what has happened. . . . Untouchables . . . are entering today even the temples considered most sacred and are worshipping with the higher caste Hindus. The most remarkable feature is that the caste Hindus themselves are the great advocates of the reform and are showing a complete change of attitude. . . . A few years ago any such action would have resulted in riots and bloodshed." (*Christian Century*, February 10, 1937, p. 190) Since India became independent, all caste is in process of being outlawed.

OCCIDENTAL VIEWS ON MORAL EVIL

When Occidentals began, a thousand years before the Christian era, to think about evil as a problem, their primary concern was not with physical evil—suffering—but with moral evil—sin, assertion of man's will against God's will. How sin started was explained by the already ancient Semitic myth of the deception of Eve by the serpent, leading her to eat the forbidden fruit of the Tree of the Knowledge of Good and Evil (Genesis 3:1-24). This theoretical interest, however, was never developed.

To Hebrew prophets as well as to Jesus and his followers, the problem of

sin was practical rather than theoretical—its heinousness, its terrible consequences, how to vanquish it, how to restore sinners to right minds and right relations with God. From Genesis to Revelation, sin and salvation from sin is the central theme. Jesus is never reported to have said, "I have explained the world" but "I have overcome the world." (John 16: 33)²

Primitive Occidentals, like primitive men everywhere, believed, as we have seen, that good or bad fortune was due to the friendly or unfriendly activities of spirits. This was the universal primitive philosophy of evil. The purpose of religion at that stage of development was to win the favor and to ward off the disfavor of the spirits. It was not concerned with ethical character but with ritual, offerings, sacrifices, and especially with magic and charms.

THE CONTRIBUTION OF THE HEBREW PROPHETS

A significant advance in explaining suffering was made when the Hebrew prophets began to conceive of God as holy, righteous, and just, and as demanding ethical life among men. They then came to think of suffering and calamity as punishment for sin, and of prosperity and good fortune as God's rewards. For many centuries the punitive nature of suffering was held among the Hebrews and voiced in the Psalms and other books of the Old Testament. The political and economic calamities that came upon them, century after century, were described as God's just punishment for their sins.

The reason why this punitive theory of suffering prevailed so long—in spite of its (to us) obvious inapplicability to multitudes of prosperous bad men and of good men who suffered undeserved calamities—was that man was thought of in terms of tribes and families rather than in terms of individuals. Through the conception of social solidarity a tribe or family might justly be punished for the sins of one member or, on the other hand, a single member might be justly punished for the sins of his family or tribe.

But the time came when Hebrew prophets began to see the individual person as having value and rights apart from his family and tribe. This insight brought a further change in the philosophy of suffering. This step was first taken, apparently, by the prophet Jeremiah, who suffered much in his own person and, as he held, quite unjustly. He also saw many prosperous sinners and many innocent sufferers. Believing firmly in a just and righteous God, the creator and ruler of the world in every detail, he could not understand it. How was God's moral character to be vindicated in the light of the

innumerable injustices of life? Must men give up belief in the justice and goodness of God? Or must they surrender belief in him as omnipotent—as the Creator-God—becoming atheists and cynics? Such were the perplexities with which Hebrew thinkers began to wrestle.³

It is a mark of the realistic character of the Hebrew prophets that they saw clearly and faced without blinking or evasion the inadequacy of traditional religious thinking. They started the new theology of their day.

SIMILARITIES AND CONTRASTS

The East and the West both agreed that right conduct brings good fortune and bad conduct brings bad fortune. But whereas Hebrew thinkers regarded prosperity and calamity as coming from God, expressing his approval or disapproval of conduct in this life, Hindu thinkers did not connect them with deity nor exclusively with this life. They held that good conduct in this life brings good fortune automatically in the next incarnation; and *vice versa*.

When Hindus observed that their philosophy of suffering failed to account for the prosperity of obviously wicked men and the calamities of obviously good men, so that their philosophy of automatic effects, good and bad, did not seem to work, they made use of the already existing idea that the souls of men are already in existence when they are born as babes. They accordingly argued that calamities which come to obviously good men *must* be due to evil deeds in a former life—i.e., to Karma. The apparently unjust vicissitudes of life, therefore, did not raise in the Hindu mind⁴ any such soul-disturbing questions as they did among the Hebrews, nor evoke in the Orient any such philosophy of suffering as took place in the Occident.

The doctrines of Karma and Samsara have continued unchanged and are still generally accepted in India and East Asia.

ABRAHAM—JOB

To appreciate the problems in the minds of Hebrew prophets we may note the argument urged by Abraham as he pleaded with God not to destroy Sodom, the wickedness of which was notorious. On the punitive theory it would have been just of God to destroy the city. But Abraham insisted that it would not be just to destroy the righteous along with the wicked. He urged as self-evident the assumption, put in the form of a question, "Shall not the Judge of all the earth do right?" (Genesis 18:25) God's justice in afflicting the righteous along with the wicked was the point at issue.

The writer of the book of Job—that masterpiece of the fourth or fifth century B.C.—rejected the conception that *all* suffering is the punishment of sin. Satan, according to the story, had declared that Job served God merely for the rewards, not because he was intrinsically righteous. God therefore gave Satan permission to afflict Job with whatever calamities he might devise, except death. Job's friends insisted that he *must* have sinned since God was punishing him. Job denied all sin and asserted vehemently both that God was just and righteous and that he himself was guiltless and did not deserve his suffering. He refused to accept either horn of the dilemma. The problem of why he suffered was thus left unsolved by the author.

When Jesus' disciples asked one day who had sinned, the parents of the man born blind who sat at the pool of Siloam or the man himself, Jesus replied that neither had sinned. The cause of that calamity, he declared, was not sin, but "that the works of God should be made manifest in him." (John 9:3) The reaction of a blind Japanese to this statement by Jesus is illuminating. As a student, he had been blinded many years before by an explosion in a chemical laboratory. The doctrines of Karma and Samsara had been familiar to him from childhood so that his calamity filled his soul with unutterable misery. He believed he was suffering retribution for evil deeds done in a former life. But he learned to read Braille. One day he came to the passage referred to above, and a flood of light and hope transformed the spirit of his life. He became a radiant Christian and an outstanding worker in the Kingdom of God movement, headed by Dr. Toyohiko Kagawa.

THE DILEMMA AND THE SOLUTION

Hebrew thinkers, however, could not rest permanently baffled by the dilemma between God's perfect character and his apparent injustice toward good men. Their religious experience and intellectual honesty required them to hold fast to God's justice in spite of the apparent injustices of life. To solve the apparent contradiction they evolved three convictions that modified the traditional punitive conception.

Postponement of Reward and Punishment

The first was the conception of postponement of rewards and punishments. Wait and see, they said; God *is* eternally just. If his rewards and punishments are not meted out at once, they will be later. "Fret not thyself because of

evil-doers . . . for they shall soon be cut down like the grass and wither as the green herb. Trust in the Lord and do good. . . . Rest in the Lord and wait patiently for him. . . . For evil-doers shall be cut off. . . . But the meek shall inherit the earth." (Psalms 37:1-11) Out of this conception of delayed punishments and rewards grow several significant beliefs, such as

- (1) The resurrection of the righteous to receive their delayed rewards; and later, the resurrection also of the wicked to receive their delayed punishments.
- (2) The Day of the Lord, a day of universal judgment when the Judge of all the earth would publicly award to every man rewards and punishments corresponding to his deeds, and God's impartial justice would be vindicated.
- (3) The establishment on earth of the Kingdom of God, triumphant and universal.
- (4) A Messiah, who, as God's representative, would bring in that glorious event.
- (5) The destruction of the present evil world and the creation of a new heaven and a new earth.

This array of stimulating hopes enabled the Hebrew people to bear the vicissitudes of defeat in war, captivity, and dispersal among idolatrous peoples. They held fast to faith in Jehovah as the God who would surely bring the prophecies to pass in due time. Such were the eschatological hopes which became the center of the Jewish religion during the second and first centuries before Christ and constituted the driving force not only of their religious life, but also of their political and social life.

Disciplinary Suffering

A second conviction regarding suffering also emerged—that of character achieved through discipline. "My son," declared one of the writers of the book of Proverbs, "despise not the chastening of the Lord, neither be weary of his correction; for whom the Lord loveth he correcteth, even as a father the son in whom he delighteth." (Proverbs 3:11-12) It had become evident that some of the misfortunes which befall the righteous beget important developments of character.⁵

Redemptive Suffering

The third and the most significant insight into the problem was reached by the great prophet of the exile, the author of Isaiah, Chapters 40-55, who wrote in Babylon between 546 and 536 B.C. The suffering of the righteous, he declared, can be *redemptive*, and he presented his new insight in exalted literary form. He still held firmly to the conviction that Israel had been punished for her sins. Instead, however, of explaining her sufferings exclusively as due to past sins he looked forward and saw in their redemptive consequences their true explanation. Then the prophet went still further and, for the first time in history, saw clearly that for the redemption of the world God makes use of the vicarious suffering of the whole people of Israel. He boldly declared that the sufferings of the nation were a part of God's plan for saving the entire human race. Israel was the Suffering Servant of Jehovah.

This insight, declares Dr. Fosdick, "has turned out to be one of the most consequential in history. *If suffering, sacrificially borne for others, is redemptive, the suffering itself is redeemed.*" (*A Guide to Understanding the Bible*, p. 175)

This profound insight of the Babylonian Isaiah, however, failed to make any significant impression upon his contemporaries. Although his glowing poems were preserved from century to century, even the name of their author was forgotten, so that when the best Hebrew literature was being collected in the second or third century B.C. to form the Old Testament canon, these poems were included among the writings of Isaiah of Jerusalem, who wrote two centuries earlier.

Not until Jesus, pondering on these thrilling poems of Isaiah of the Exile, saw an interpretation of his own life experiences, and not until the disciples of Jesus recognized in the cross the real meaning of Isaiah's conception of the Suffering Servant (Isaiah 53), did the redemptive conception of suffering become a gripping idea. It was the crucifixion of the righteous man on the central cross of the three raised on Golgotha which forced Jesus' disciples to think deeply on the problem of the suffering of the righteous and to find a solution in Isaiah's picture of the Suffering Servant.

THE SUFFERING OF JESUS

The problem of the suffering of the righteous arose in its most tragic form in the crucifixion of Jesus. Here was the most perfect man the disciples had ever known or imagined, yet he suffered the most cruel death of a criminal. The disciples were stunned. Their minds were in utter confusion. They fled

in fear and despair. Yet a few days later they were back again preaching with the utmost boldness and clarity. The problem of the suffering and death of that righteous man had become intelligible; not only intelligible but gloriously inspiring. Paul stated this new insight in the words, "God was in Christ reconciling the world unto himself." (II Corinthians 5:19) "Christ crucified," he wrote to the Corinthian Christians, was "unto Jews a stumbling block and unto Greeks foolishness; but unto them that are called, both Jews and Greeks, Christ the power of God and the wisdom of God." (I Corinthians 1:23-24)

An important factor in this interpretation of the suffering and death of Jesus was, as already stated, that enigmatic passage in Isaiah describing the Suffering Servant. "He was despised and rejected of men; a man of sorrows; and acquainted with grief. . . . Surely he hath borne our griefs and carried our sorrows; yet we did esteem him stricken, smitten of God and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed." (Isaiah 53:3-5) In the light of the experience of Jesus, his disciples now understood this chapter, and the chapter helped them to understand and interpret the sufferings of Jesus.

The crucifixion and resurrection of Jesus gave his disciples a new world-view, a new philosophy of history, and a conviction that both physical pain and moral evil are no accident in the universe, but are instruments for the achievement of God's good purposes.

THE SUFFERING OF GOD

"The death of Jesus," President Henry Sloane Coffin well says, "is to Christians the most revealing event in history. In the Crucified, God . . . discloses his inmost heart. . . . The [modern] revolt from various theories of the Atonement has been due to their unchristian views of God. A Father who had to be reconciled to his children, whose wrath had to be appeased, or whose forgiveness could be purchased, is not the Father of Jesus Christ." (*The Meaning of the Cross*, pp. 109-10) Vicarious suffering did not begin at Golgotha. That it was an integral element in God's very nature and in the cosmic order was a conception given vivid expression by the author of the book of Revelation in the phrase, "the Lamb slain from the foundation of the world." (Revelation 13:8)

What is the real nature of this universe? Does it care nothing at all about

man's aspirations, frustrations, and despairs? The answer, proceeding from the Cross, proclaims that at the heart of the universe is a loving Father who suffers for, and with, and in men. He so cares that he takes every needful step to bring men to himself, whatever the cost.

THE SUFFERING OF CHRISTIANS

Christians came also to view their own sufferings in a new light. When they suffered because of their faith in Christ, they regarded themselves as sharers in his redemptive work. Paul declared that he rejoiced in his sufferings and filled up on his part "that which is lacking of the afflictions of Christ." (Colossians 1:24) The Christian philosophy of sin and suffering introduced into life not only a new point of view but a new power—the conviction that men's most dreaded evils are not mere chance or fate, but that in spite of all appearances to the contrary,

God's in his heaven,
All's right with the world.

Professor Eugene Lyman declares that "the reason why the pagan philosophy of life is at bottom one of gloom is that it is dominated by the idea of Fate. Man is a part of a system of forces which has no purpose or meaning and which is sure to frustrate him in the end. No matter what his prowess or virtue may be, blind Fate will checkmate him." (*The Meaning and Truth of Religion*, p. 393) The Christian maintains that God has created finite spirits who are themselves limited creatures, not blind or mechanical, to share "in building a social order in which force and selfish competition shall be replaced by reason and love. . . . There will be error and pain. These could be prevented only by fiat. But God does not work by fiat; he works rather by the silent forces which spring from impartial love." Men thus share in God's creative work. (*Ibid.*, p. 408)

In dealing with their own bitter experiences, Christians thus gained a new attitude. Paul, who prayed that "the thorn in the flesh" might be removed, discovered that God's grace was sufficient for him so that he could say, "Wherefore I take pleasure in weaknesses, in injuries . . . in distresses, for Christ's sake, for when I am weak, then am I strong." (II Corinthians 12:10) and to the Romans he wrote: "For we know that to them that love God all things work together for good." (Romans 8:28)

Down through the centuries Christians have discovered in their sufferings unsuspected sources of growth in character and of strength for service. A

recent testimony is the remarkable volume of France Pastorelli entitled *Strength Out of Suffering*. The author had become an incurable invalid after brilliant achievement in music. She wrote: "I know through my own agonizing experience all that an individual can suffer—all the powerlessness, all the inferiority, in which sickness plunges us. But I have learnt a physical weakness can be transformed by a vitalizing force which goes on increasing in dynamic power. . . . It is for us, the sick ones, the seriously wounded in life, that this painful but great honor is reserved."⁶

The Christian interpretation, therefore, of man's bitterest experiences, and direct evils, transforms them from mere brutal facts into providential instruments for noble living. Suffering and sin are rock-bottom facts of human experience. Salvation comes only through suffering. Character can be wrought out only on the forge of pain and anguish.

NEW FACTORS IN THE PROBLEM OF EVIL

Modern knowledge of nature has added new items to the problem of suffering and new insights in its interpretation. Modern man has been profoundly impressed by the stupendous suffering connected with the evolution of all sentient life. Animal suffering had been going on for at least two billion years before man appeared on the scene. What an indictment this brings against the Creator of a universe so full of pain! Is it possible to think of him as good and just and loving? Here was a new phase to an ancient problem of theodicy.

Years of discussion, however, have brought new light on the problem. Sensitivity, it came to be seen, is the very essence of life, the *sine qua non* of evolution in the animal world. Suffering is the great educative agency. Furthermore, correlative to capacity for suffering is capacity for pleasure. The higher the type of life the greater the joy of living. Appreciation of and enjoyment in the attainment of beauty, truth, and goodness, which constitute man's special character among living things, are possible only because of his capacity both to suffer and to enjoy.

We have come to see, moreover, that we had ascribed to animals an amount and poignancy of pain quite beyond the facts. Furthermore, we have also come to see that by the very constitution of the higher animals—their sex-life and their care of offspring—moral qualities of mutual aid, unselfish devotion, and loyalty came into being, reaching their noblest expression in man. Without capacity for suffering no such moral qualities could have been

achieved as sympathy, pity, love, loyalty, courage, benevolence, and self-sacrifice.

The problem of theodicy has thus undergone a fundamental transformation since the time that men first began to ask the "why" of suffering. Suffering is the price paid for the coming into existence of beings endowed with all the wonderful characteristics of personality.

THE DOCTRINE OF INHERITED SIN

There is a remarkable resemblance between the Oriental doctrine of Karma and the Occidental doctrine of inherited sin, so strongly stressed by traditional Augustinian and Calvinistic theology.⁷

According to this doctrine, all human beings are responsible for the sins of their ancestors. They inherit the guilt as well as the nature which was corrupted by the Fall of Adam in the Garden of Eden. All men, therefore, it was held, even infants, deserve eternal punishment in hell.

The same criticism applies to this doctrine that applies against Karma. A man is no more conscious of having sinned in Adam than he is of having sinned in a previous incarnation. Both doctrines alike arose from efforts to rationalize certain facts of common experience.

The difference between the two doctrines, however, is as striking as their similarity. A man's Karma is conceived as dooming him to a fate that he did not himself cause, whereas the doctrine of the Fall conceives man as having fallen in virtue of the freedom given by God to choose good or evil. *He is therefore a lofty, free spirit.* The account in Genesis of the Fall is both a story of his greatness and a childish myth of the way in which he began to go wrong.⁸ Instead of solving the problem of man's calamities in this life or of his nature, the doctrines of both Karma and the Fall only add to the difficulty, making it necessary, before a real solution is possible, to get rid of both these supposed solutions.

"Neither the teaching of Jesus," says Professor Buckham, "nor that of Paul, nor of any other biblical writer, affords an adequate basis for the doctrine of the literal fall of the race in Adam. The doctrine arose through a misleading and unjustified interpretation of a single passage in the Epistle to the Romans (5:12ff), in which Paul, in the fervor of a swift and cogent argument, seized upon a Rabbinic theory, not at all for the purpose of teaching a fall, much less total depravity, but rather to illustrate by contrast *the Divine purpose of universal redemption.* His whole emphasis was plainly intended to

be, not on the *fall*, but on the *recovery* of man, through his redemption in Christ." "This does not imply," he continues, "that there is not an undeniable truth underlying 'the fall of man,' though twisted well-nigh into distortion and falsity by the doctrine of total depravity. The fact of evil in human life, in every human life, is too plain to question. It 'has a common ground,' as Coleridge pointed out, adding 'and this common ground we call original sin.'" (Buckham, *The Inner World*, pp. 62-63)

The Christian solution offered to these problems is practical rather than theoretical, a solution from the standpoint of the will rather than from that of the intellect. It seeks to arouse in individual men and women a determination to triumph over suffering and sin. Jesus was not interested in metaphysical puzzles. He *was* interested in the practical problem of how to suppress selfishness at its source. Regeneration of the self, he held, comes best through faith in and co-operation with a loving, ever-living, and ever-working Heavenly Father, and that it is an act of will. It is a pragmatic solution. But even from the standpoint of the mind this solution appears to be more profound and complete than that offered by any other system of religion or philosophy.⁹

The Orient, contemplative and emotional, not experiential, never really grasped the essential nature of the problem of suffering and sin. Brahminism pronounced them illusions. Buddhism, at once more profound and more practical, led its devotees, on the one hand, into metaphysical puzzles, although professing to shun them, and on the other, to withdrawal from the turmoil of society. Both systems were thoroughly individualistic and advocated retreat of the soul into contemplation, leaving humanity to struggle hopelessly without guidance or inspiration. Confucianism, centering its thought on political and social disorder, sought to remedy the situation by means of education in rules of "propriety" and social order. It did not realize that the source of social disorder lay in the selfish will. Nor did it realize that, whatever degree of social order might be achieved through authoritarian rules of conduct or by laws imposed by government, the apparent solution was superficial. It did not deal with evil at its source in the sinful human heart. It did not develop a doctrine of regeneration.

The continuing grip of sin on the world and the terrible nature of its consequences, manifest in our modern world as perhaps never before in history, confirm the Christian affirmation that sin is man's direst evil and constitutes the most difficult and also the most urgent of all his problems. But the Christian affirmation does not stop there, for it goes on to assert that in the solution of that problem God, the Creator, is himself concerned. He is concerned,

moreover, not as an interested, nor even as an anxious, spectator of the tragic drama, but as an active partner, himself both suffering and co-operating with man. By his very nature, God guarantees man's ultimate deliverance from evil.¹⁰

CHAPTER XX

A CONSPECTUS OF EASTERN AND WESTERN CONCEPTS AND TRENDS

Having completed our detailed study of the East and the West, we are now ready to attempt a conspectus of the ruling concepts and patterns of behavior which have sprung from their past and which, by interaction between East and West, will go far to shape humanity's future.

India and China, we may note first of all, attained a high degree of culture some two millenniums ago and in fundamental character have changed but little since then. In the West, on the contrary, civilizations arose, reached a high pitch of achievement, and then decayed or were overthrown by more virile but less cultured peoples. We may cite the Egyptian, the Babylonian, the Hittite, the Cretan, and later the Greek, the Roman, and the medieval civilizations. The life of Oriental peoples has been relatively static, whereas that of Occidental peoples has changed like a turbid river, the present being the dynamic Western Christian civilization, which is still spreading, although it may contain the seeds of its own death.

Why this contrast? It lies, to state our conclusion in the shortest single phrase, in the nature of their more or less subconscious ideas and ideals about God, the world, and man—that is, about everything. An elaboration of this generalization will now engage us.

BASIC CONCEPTS OF THE EAST

Perhaps the most important societal factor in Oriental life has been the conception of the superior place and function of the family and the community over against the status and rights of the individual. Children exist for the sake of the family. Individuals and families exist for the sake of the community or the state. Agriculture and other industries have been largely communal. The individual, regardless of personal ability or lack of it, merged his efforts in the production and cultural achievements of the community.

A natural result of that situation was the emphasis on authority—the authority of the parents over the children, of the grandfather over his de-

scendants, of the official head of the community, the clan, and the state over all its members. Authoritarianism still is an outstanding feature of Oriental life, not only in government and business, but also in education and even in beliefs. The more ancient a tradition, the greater its authority. A learned Indian professor of modern astronomy declared not many years ago that whatever might be the teaching of modern astronomy regarding eclipses, he would teach his children the ancient myth that they are due to the devouring appetite of the heavenly dragon.

These concepts of social order and its authority resulted in a social structure in which every individual was assigned to a definite place and to definite duties. In China this led to clearly marked social ranks in which scholars and governors stood at the top, and below them in order came farmers, merchants and traders, common laborers, and lowest of all, soldiers.

In India the situation was complicated by the fact that the Aryan invaders were white, while the native Dravidians were dark brown, and the color distinction can still be detected, despite the actinic rays of the sun. Color prejudice, however, in the early centuries, resulted in fixed "castes." But caste was also connected with industry and common labor. When once the caste system was stabilized, the myth developed that priests sprang from the head of Brahma, soldiers and rulers from his arms, merchants from his body, and workers, farmers, and the like from his feet. Below these came the outcastes and untouchables. This myth was used by the Brahmans to exalt their own status and also to keep the inferior castes contented with their lower status. The only possibility of rising to a higher caste was by faithful service and then by rebirth. The technical skills developed by individuals and families or villages became hereditary. The principle of caste, involving non-intermarriage between castes, was in time carried to extreme length and created astonishing fragmentation of society not found among any other people.

Another aspect of the authoritarianism of the Orient is the long political history of arbitrary and unlimited power of rulers.¹ In China, scholars developed the theory that the emperor was the representative of Heaven and was therefore possessed of absolute authority. If he ruled wisely and the state was prosperous and the people contented, his right to rule was unquestioned. But if he ruled contrary to the principles of Heaven and his state became turbulent, where crime flourished and poverty became general, he was deemed to have lost the "mandate of Heaven," and the people had the right to rebel. This prerogative of the people was rejected by Japan when it ac-

cepted Confucianism. In practice, however, the Japanese theory of the perpetual reign of the Imperial Family was nullified by powerful and clever daimyos who for several centuries usurped political power.

Thus, while in the history of the Orient there were frequent wars and changes of rulers, there was, until lately, no progress in the political structure, by which the "common man" gained rights and higher status. Social, political, and religious authoritarianism created a strait jacket, a "crust of custom." Orientals did not possess in their conceptions of the universe and of Ultimate Reality, and therefore in their literature and traditions, the forces that could break the "crust of custom."

Orientals have had no conceptions that make for change. They have never assumed that indefinite social progress was to be expected, as has the modern West. The reason for these differences lies in the conception that Ultimate Reality, being changeless, provides no incentive to improvement. A static Ultimate Reality is in keeping with a static culture.

Another feature of Oriental life is the powerful influence of mysticism, the submersion of consciousness by ecstatic feelings. It makes the objective world seem insignificant, even unreal. This ideal, widely prevalent among thinkers and religious leaders, set the general pattern of life. It induced habits of introspection, introversion, and subjectivism. This has further tended to inhibit the activity of the intellect, and thus to prevent an intensive scrutiny of the phenomena of the objective world in order to understand them. This is no doubt one of the chief reasons why the Occident, not the Orient, was able to develop the exact sciences and harness natural power to replace human muscle in achieving a rising standard of living. Still another factor in retarding advances in production and invention has been the scorn of manual labor by the privileged classes. They only have enjoyed the leisure essential for scholarship, art, philosophy, and literature.

The thinkers too often became priests, monks, and hermits, concerned with the mysteries of Ultimate Being and of occultism, setting patterns of life that were not only of little practical value, but too often anti-social.

We have referred above to the "tools" of civilization. The importance of these tools can hardly be overestimated. They consist not only of the material tools of industry, but especially of the tools of the logical mind, technical books, mathematics, and the harnessed energy of nature. The art of writing was a tool devised by every fairly well developed culture. Over 200 alphabets, ancient and modern, are known, of which 150 have been discarded and only 50 are now in use. The difficulty or ease in the mastery of these devices has

been an important factor in the acquisition of literacy and the development of high popular intelligence. Egyptian hieroglyphs and Chinese ideographs made reading practically impossible for the common people, whereas the simplified alphabets first devised by the Phoenicians, and further simplified by the Greeks, Romans, and modern Europeans, have made "learning" a relatively easy undertaking in the West. Another barrier to the popularization of already acquired knowledge was the Oriental policy of withholding literature from the common people, of making knowledge esoteric or secret, a policy which began in India some 3,000 years ago. Only recently, because of the impact of the West, are leading Hindus beginning to advocate the free publication and popularization of their sacred books, the Vedas and Upanishads.

BASIC CONCEPTS OF THE WEST

Turning now to the West, we need to realize first of all that in prehistoric times primitive men in both East and West lived in small groups of families or tribes, were wholly dependent on the climate and natural resources of their respective habitats, and held much the same naïve beliefs and intuitions about gods and spirits. But their habits of life and social organization developed different patterns in response to differences in climate, available raw materials, and the prevailing type of food production. Orientals, by and large, became rice-raisers, whereas Occidentals became wheat-raisers. The mentalities induced by these types of life were quite different, as we pointed out in Chapter I.

Peoples in the valleys of the Nile and Euphrates developed civilizations and cultures much like those of the Orient. They became authoritarian, stereotyped, and unwarlike, finally succumbing to invasions of more vigorous and relatively "barbarous" tribes. Among the various Western civilizations of the past 5000 years, only the Greek, the Hebrew, and the Germanic-Anglo-Saxon have been creative structural factors in the civilization and culture of the Occident. No corresponding parallels for them are found in the Orient. It is the contributions of these three peoples which have saved the Occident from the fate which overtook the two great civilizations of the Orient—those of India and China.

THE GREEK HERITAGE

The fundamental characteristic of the Greek mind, at its best, was the demand for clarity and understanding. It was this that led Greek thinkers to reject the mutually contradictory myths about the origin of the world. Socrates maintained the certainty of moral distinctions and laid down a method of argumentation for "the discovery of error and the establishment of truth." Plato and Aristotle were the most famous of Socrates' disciples, Plato being the founder of philosophy in our modern sense, and Aristotle of science. These original thinkers have exercised enormous influence in shaping the civilization and culture of the entire Occident.

Hebrew-Christian religious teachings were ridiculed by the Greeks of St. Paul's time, as he discovered when he preached in Athens, about A.D. 53. In his letter to the Corinthians he described the Greeks as seeking "wisdom," in contrast to the Jews, who demanded "miracles." But in the course of a few decades many high-minded Greeks became Christians. In keeping with their rational bent, they soon began to state the Christian faith in logical forms, producing the "Creeds" one after another for several centuries. This Greek demand for logical clarity gave Christianity the strong intellectual tendency which, in certain periods, made doctrinal correctness more important than Christian conduct and the spirit of love. A sad aspect of this intellectualistic trend was the persecution of "heretics" by the "orthodox" church. In the twelfth century, the Church actually created the terrible Inquisition to exterminate heresy. The Inquisition has, however, been suppressed officially in various countries, the latest being Spain, in 1934. But even yet the Roman Catholic Church does not believe in religious or intellectual liberty.

Another influence of the Greek mentality on the life of the Occident was the mystical element in the teachings of Plato. Greek mysticism finally flowered in Plotinus (A.D. 205-70) of Alexandria, who has deeply influenced Roman Catholic orders and many Protestants.

Still another stream of influence from the Greek mind flowed from Plato's idealistic philosophy and the critical objectivity of Aristotle. Aristotle's writings had much to do in shaping both the theological thinking of medieval scholars and the methods of modern science. He was also the founder of the system of logic which controls the thinking of Western peoples. Kant once declared that "since the time of that Greek Sage logic has made neither progress nor retrogression." The great theological writers, such as Thomas Aquinas (1226-74), the outstanding Roman Catholic thinker, in his *Sum-*

ma Theologiae, and John Calvin (1509–64), the great Protestant theologian, patterned their discussions on Aristotelian logic.

The outstanding feature of modern Occidental civilization—development of accurate knowledge of the processes of nature—came from the Greek heritage. Its culmination in nuclear fission threatens to become a Frankenstein's monster. Closely connected with the Western development of science and industrialism during the past two centuries has been the rise of secularism, or materialism, expressions of which are the atheistic version of communism and the materialistic version of evolution.

One of the most beneficent results of the Greek heritage has been the Occidental development of anatomy, physiology, and chemistry, and their application in the marvelous achievements of medicine, surgery, and public health.

Another important element in our Greek heritage is the science of mathematics, which is fundamental to natural science, both theoretical and applied, and also economics and government. The indispensable mathematical symbols (such as zero, Arabic numerals, and the decimal system) came from India and Arabia, but it was the Greek genius that developed them and made them available to the West. Higher mathematics is a major factor in differentiating the Occident from the Orient.

Such are some of the more outstanding aspects of our Greek heritage.² Many thinkers, however, are so impressed by this heritage that they quite overlook the two other important heritages of Occidental civilization and culture, namely, the Hebrew-Christian and the Nordic-Anglo-Saxon. Our discussion of these two heritages will recapitulate data presented in earlier chapters and add some new considerations.

THE HEBREW-CHRISTIAN HERITAGE

The very core of our Hebrew-Christian heritage is the conviction that the Ultimate Reality back of the visible, tangible universe is God, Almighty Creator, Heavenly Father. Here we need to recall only those elements in this heritage which have directly contributed to the structural forces of Occidental civilization.

The first and most important element was the insight that there is but one God. The second element was the corresponding insight that our world is a vast universe having many elements, but all rooted in the One, Omnipotent Being.

These two conceptions—God and the universe—are correlative conceptions. Their formulation and popularization was no easy matter. A thousand years of Hebrew history was needed to cast out completely the early beliefs in many gods and many evil spirits, and to establish thoroughgoing monotheism. Appreciation of the difficulty of that achievement may be gained by recalling that even Socrates, Plato, and Aristotle were not able to banish polytheism from the Hellenic world. The lofty conceptions along many lines attained by Egypt, Babylon, India, and China never persuaded the masses to abandon their animistic and polytheistic beliefs, their resort to magic, wizards, and fortunetellers. Even in so-called Christian lands today, complete acceptance of monotheism is still far from universal, but the unitary nature of the universe is now so fully accepted in Christendom that it has profoundly affected the very structure of industrial, economic, political, and social life.

The third element in the later prophetic insight was the conviction that God is ethical through and through, and that men, as his children, should also be ethical. It was on this conviction that Jesus staked his life.³ Jesus' disciples were won to this conception by their Master's teaching and life, and they, too, staked their lives upon its truth.

The fourth element in the spiritual insight of the prophets, and especially of Jesus, was the intrinsic value in God's sight of every human being. This high valuation of man was in keeping with the ancient Hebrew teaching that God "created man in his own image." (Genesis 1:27) The Hindu seers taught that man was a "spark" from Brahma, Confucius taught that he was the "offspring of Heaven and Earth," and Socrates, that reason and right conduct are inherent elements in every man; but these concepts only slightly affected the masses of their peoples. Only where the Hebrew-Christian conviction prevailed did belief in the dignity and value of all men arise, and only in lands fairly well permeated by this belief did practical results follow.

The fifth element in the prophetic insight was the emphasis on the supreme authority of the laws and the government of God. Jesus summed up this ideal in the striking phrases, "The Kingdom of Heaven," "The Kingdom of God."

The sixth element of the Hebrew-Christian heritage was the teaching of Jesus about the Holy Spirit, who would abide permanently with his disciples, comforting them in sorrow, strengthening them to meet persecution, and leading them on to ever-deepening knowledge of truth. (John 8:32; 14:16, 18, 26) In philosophic language this is the doctrine of the immanence of God in the souls of men. But as taught by Jesus and by his disciples, it is not

a cold conception but a pulsing experience. The Holy Spirit is the dynamic of the Christian's life.

Such are the six main elements of the Hebrew-Christian heritage which have powerfully influenced the moral and religious and even the economic and political life of the Occident.

In thinking, however, of the Hebrew-Christian heritage, it is well to remember that when Christianity spread to Greece, Rome, and other lands it became more or less paganized or secularized. After Constantine the Great had made Christianity the official religion, unconverted multitudes flocked into the Church, bringing with them some of their pagan beliefs and practices.

The Roman Catholic Church itself is a striking example of the penetration of secularism into Christianity. It began when Constantine made Christianity the state religion, and all bishops and archbishops acquired political status and power. When the Western half of the Roman Empire fell into chaos under the incursion of the northern barbarians, the Roman Catholic Church was the one stabilizing institution which survived the catastrophe. It soon began to assume to be the political successor of the empire, and the pope and the hierarchy have never renounced the Church's political claims. The hierarchy in every land still aspires to become the supreme political as well as spiritual authority.

The arrogance of the hierarchy and the dogma that the pope is the Viceregent of Christ have long been resented by non-Roman churches, including the fourteen Eastern Orthodox and the Protestant churches. They regard those claims as a vestige of the Roman Empire, in flat contradiction to the teachings of Jesus. In keeping with the spirit of these claims, the Roman Catholic hierarchy as a whole has long been opposed to the rising spirit of democracy, to universal education, to the unrestricted reading of the Bible by the common people, to the principle of "private judgment," and to every form of intellectual liberty.

In making these sweeping charges we do not of course forget the noble works of the Roman Church and its millions of devout communicants, such as its missionary work among non-Christian peoples, the self-sacrificing activities of its religious orders, its enforcement of monogamy, its efforts during many centuries to prevent war and to mitigate its cruelties. The pronouncement issued in 1944 by the bishops and archbishops of the United States regarding the Dumbarton Oaks proposal of the representatives of the Allied Nations was one which all Christians could heartily approve. It set forth principles regarding the "*innate rights of men*," families, and minority

groups "in their civil and religious life" quite in keeping with fundamental principles of Protestantism and with the Declaration of Independence and the Constitution of the United States.

Notwithstanding all the sad consequences of the paganization of original Christianity, through the centuries there has flowed a stream of true spiritual life, repeatedly renewing its vitality from the records in the New Testament and the experiences of the early church. This stream finally burst forth in the Reformation, and has since then revealed itself afresh in "revivals" and other forms in Protestant and even in Roman Catholic lands.

Manifold voluntary activities for human welfare have also issued from the Hebrew-Christian heritage. It underlies such features of our social order as political and social democracy, sensitivity to injustice and cruelty, ministry to persons in distress, whatever the race or nation. It has generated the worldwide ministrations of the Red Cross; the general observance of Sunday as a day of rest and worship; restrictions upon child labor; and provision of hospitals and asylums. It has stimulated the emancipation of woman; the sense of responsibility of the State for the aged, the crippled, and the infirm; the establishment of a democratically based United Nations Organization; the outlawing of war as an instrument of national policy; and tutelage of weak and backward peoples. The powerful organizations of labor owe their creation in good part to the Hebrew-Christian principle of the inherent dignity of man.

In addition to these humanitarian enterprises deriving from the Hebrew-Christian heritage, the many Christian agencies have sent to non-Christian lands tens of thousands of missionaries to carry on medical, educational, religious, literary, agricultural, and youth activities.

We pass on now to the third important heritage in the shaping of Occidental civilization.

THE NORDIC ANGLO-SAXON HERITAGE

The overthrow in the fifth century of the ancient Roman Empire by "barbarians" from the north brought in one further factor in the making of modern Occidental civilization. This was the unquenchable urge for freedom and for the rights of the individual. Slavery was no part of their culture. This urge, however, was quite in harmony with the fundamental convictions of the Greek and Hebrew-Christian cultures at their best. The three cultures were in fact not only in substantial harmony, but as they slowly combined

during the thousand years after the fall of Rome, they reinforced each other. The Greek emphasis on the essential rationality of the universe and the Hebrew-Christian emphasis on the Creator-Father-God and on the intrinsic value of every human being provided solid intellectual and religious foundations for the Nordic Anglo-Saxon emphasis upon individual liberty and dignity.

The basic elements of these three heritages are so deeply embedded in tradition and literature that the occasional periods of decadence in Western civilization have always been followed by revival.

THREE DOMINANT PRINCIPLES

From this composite heritage there have emerged three principles which have become so dominant in the social and political life of the Occident as to call for special attention. The first is *Persuasion, not Force*. Plato observed that man differs from animals in his capacity to respond to persuasion. This is because he can form general ideas and envision ideals of better and better forms of living. In the history of the Occident, we see gradually emerging "the substitution of persuasion for force." So impressed was Professor Alfred N. Whitehead by this observation of Plato that he devoted an entire chapter in his *Adventures of Ideas* to a discussion of it. "The worth of men," he declares, "consists in their liability to persuasion. They can persuade and be persuaded by the disclosure of alternatives, the better and the worse. Civilization is the maintenance of social order by its own inherent persuasiveness embodying the nobler alternative. The recourse to force . . . is a disclosure of the failure of civilization. . . . Intercourse between individuals and between social groups takes one of two forms, force or persuasion. Commerce is the great example of intercourse in the way of persuasion. War, slavery, and governmental compulsion exemplify the reign of force." (pp. 105-6)

Professor Ralph Tyler Flewelling calls attention to the second principle, the gradual emergence of *Individualism and Personalism*, based upon the Hebrew-Christian assertion of the dignity of man as man. It has resulted, he holds, in the gradual overthrow of authoritarianism and despotism. He was moved, he says, to the writing of his book by the "false and misleading analogies of Spengler's *Decline of the West*. . . . Lack of attention," he declares, "to the deeper implications of science, and of capacity for critical thinking, has made possible the perversion of Hegel's concept of history into the contradictions of Nietzsche, Marx, and Spengler. . . . We now witness

the horrors of the world's worst war, the outcome of a philosophy holding to irresponsible authority . . . without the restraint of moral or religious concepts. . . . The survival of any civilization is not something standing apart from its underlying philosophy. Of none is it more true than of the culture of the West. Its principle of individualism presents a unique phenomenon in the field of history and contains factors of survival little reckoned with." (*The Survival of Western Culture*, pp. vii-viii) The superior vitality of freedom and consent over autocracy and compulsion constitutes the historic reason for believing that totalitarian communism must in time give way to representative democracy—if democracy does not commit suicide by adopting the methods of the totalitarian police state.

The third principle, *Compromise*, is stressed by Professor Leland Dewitt Baldwin in *God's Englishman*. "We call the Golden Rule our ideal, but note how any attempt to implement it by forcing it on others results in oppression and intolerance and destroys its idealism. . . . Right we may define as our view of equality, and duty as the necessity of defending the other fellow's rights. . . . The two are inextricably joined; we must defend the right of others or we shall have none of our own. . . . [The Englishman] has come to pay such respect to justice—that is, to conscience—that it has become commonplace for the stronger party in a physical sense to bow before it. The equalitarian aspect of conscience thus takes its place beside the egotistic will to power in guiding the nation's affairs. *It is this practical compromise, imperfect as it may be in operation, that constitutes the great contribution of England to the world. This is the Anglo-Saxon spirit.*" (pp. 43-44, italics supplied)

RESULTING SOCIAL TRENDS AND PROBLEMS

As we draw to a close our analysis of Occidental civilization and culture, it is in place to list eight trends in social progress which have been commensurate with the application of these three principles and of natural science to human welfare.

(1) From general ignorance, illiteracy, and superstition to general education and some degree of knowledge of reality;

(2) From dependence on the energy and work of unaided human muscle to the use of the energies of nature by means of increasingly complex and efficient machines;

(3) From general poverty and low standards of living for the underprivileged to relatively high standards for all;

- (4) From impotence in facing disease to a relatively high degree of skill in many forms of therapy, surgery, and preventive medicine;
- (5) From a short to a relatively long life-span;
- (6) From inhumanity and callousness to sympathy and helpfulness;
- (7) From exploitation or neglect of the masses to granting an increasing degree of political, economic, and social opportunity;
- (8) From parochial cultures and isolated peoples to close international intercourse and consequent interstimulation.

Although these various trends have been particularly pronounced in the British Commonwealth, the United States, and other Western nations, they have also exerted such marked influence throughout the world that Arnold Toynbee could write in his *Study of History*:

"In the struggle for existence, the West has driven its contemporaries [Byzantine, Islamic, Hindu, and Far Eastern societies] to the wall and has entangled them in the meshes of its economic and political ascendancy, but it has not yet disarmed them of their distinctive cultures." (I, p. 35) Again, he writes, "Our own Western Civilization has cast the net of its economic system round the World and has caught in its meshes the whole living generation of Mankind and all the habitable lands and navigable seas on the face of the Planet." (*Ibid.*, I, p. 150)

The resulting situation that confronts modern man is strikingly depicted by three eminent Englishmen whose warning words may fittingly close this volume. Sir Alfred Ewing, in his address as President of the British Association for the Advance of Science, in 1932, said:

In the present-day thinker's attitude towards what is called mechanical progress, we are conscious of a changed spirit. Admiration is tempered by criticism; complacency has given way to doubt; doubt is passing into alarm. There is a sense of perplexity and frustration, as in one who has gone a long way and finds he has taken the wrong turning. . . . The cornucopia of the engineer has been shaken over all the earth, scattering everywhere an endowment of previously unpossessed and unimagined capacities and powers.

Beyond question, many of these gifts are benefits to man, making life fuller, wider, healthier, richer in comforts and interests, and in such happiness as material things can promote. But we are acutely aware that the engineer's gifts have been and may be grievously abused. In some there is potential tragedy as well as present burden. Man was ethically unprepared

for so great a bounty. In the slow evolution of morals he is still unfit for the tremendous responsibility it entails. The command of Nature has been put into his hands before he knows how to command himself." (*Ibid.*, III, p. 210)

In similar vein Professor Gilbert Murray, in a speech delivered the same year, said:

The ends of the Earth are being brought closer together. News travels all round the World in a few moments. People travel ever so much more and ever so much faster than they did in our grandmothers' time. The consequence is that all the civilized nations are crowded close together and constantly treading on each other's toes and, as always happens in a crowd, everyone has to be careful and considerate or else there will be trouble.

Think of any of our big towns—Manchester, Liverpool, Glasgow, or London itself: think of the great stretches of country round them which used to be open fields or moors and which are now streets full of traffic. . . . Our fathers and grandfathers could gallop over those moors on horseback, could tear about wherever they liked, without any danger of running into other people or knocking them down . . . But now those moors have become crowded streets. People are driving about them in motors which go at thirty or forty miles an hour, and there is no spare room at all. They have to be very careful indeed and always thinking about other people. They have to have red signs and green signs and policemen at point duty to direct them. They have to be very obedient. And even so they kill some four thousand people a year!

That is exactly the change that has taken place in the World. The World has become crowded: people are moving faster and faster, and the engines that carry them are terribly powerful. There are all sorts of disastrous accidents waiting for us, unless we move with great care, and particularly care for others. And when I say care for others, I mean people other than ourselves, classes other than our own class, and nations other than our own nation. (*Ibid.*, p. 212, note)

And Professor Toynbee points up the obvious moral of the tale in these sobering sentences:

Is the new social driving power of Industrialism and Democracy to be employed in the great constructive task of organizing a Westernized World into an ecumenical society in which the new forces may find free play to

work on a world-wide scale for the benefit of all Mankind? Or are we going to turn our new power to our own destruction by putting its unprecedentedly powerful 'drive' into a number of ancient anti-social institutions—into War and Tribalism and Slavery and Property—at the risk of turning these once not wholly lethal vehicles of evil into veritable Juggernaut cars? This is the latter-day traffic-problem of our Western Civilization in its spiritual essence. (*Ibid.*, p. 212)

Professor Toynbee presses the ethical point to a more definite conclusion in a private memorandum which is reproduced in the volume by Dr. William Paton, *The Church and the New Order*, as follows:

There is no other way of creating an international *ethos* than the preaching of the Gospel of God as the Lord of the nations, and as the Father of all the men, women, and children out of whose mutual relations the mirages called nations are conjured up. It is only through a sense of the common Fatherhood of God that we can hope to awaken a sense of the brotherhood of man. Thus there can be no international *ethos* without a religious basis.

Then Dr. Paton adds the significant words: "He [Toynbee] goes on to point out that this basis need not be exclusively Christian, and that genuinely religious elements in Islam, Hinduism, Buddhism, and other religions offer hope of reaching an *ethos* overcoming the barriers of race, nationality, and language." (p. 160)

Had the author of this study, Dr. Gulick, lived to review his own manuscript, he would doubtless have penned a fitting paragraph to round it out. Lacking that, the editor deems it appropriate to repeat the noble prayer that appears in the Foreword:

From the unreal into the Real;

From darkness into Light;

From error into Truth;

From self-centeredness into Brotherliness

May we all be led

By the Eternal Spirit of Truth.

NOTES

FOREWORD

1. The writer's first effort to interpret the Orient to the Occident was entitled *Evolution of the Japanese: A Study of their Characteristics in Relation to the Principles of Social and Psychic Development*. The first edition of 453 pages was printed in 1903. The fifth revised edition appeared in 1905.
2. That this work was largely written before the United States entered into World War II will account for certain of its features.

CHAPTER I

1. Anthropologists now hold that some peoples (such as the Japanese; *cf.* p. 47) have not gone through all the stages—hunting, nomadic, agricultural; but since that sequence has generally prevailed, we shall use it in our argument.
2. Here and elsewhere we use the word temperament to indicate the total psychic characteristics of a people. In some the emotional element may predominate, in others the intellectual, and in still others the volitional.
3. The evidence that sharp variations in temperature, where not too extreme or prolonged, are conducive to health and energy, increasing both the physical and mental activity and productivity, is given in great detail and accompanied by numerous statistical tables in Professor Ellsworth Huntington's volumes entitled *Civilization and Climate* and *Human Habitat*.
4. Beriberi (pellagra), although common in the Orient, is not a tropical disease. It is due to a diet deficiency in vitamin B and is common among populations whose principal diet is polished rice. The disease is described in what is said to be the oldest medical treatise in the world, by Huang-Ti (2650 B.C.). Roman legions suffered from it when they invaded Arabia, 24 B.C.
5. Sophisticated moderns are apt to regard with scorn the "superstitions" and "crafty practices" of the priest-class of primitive peoples, little realizing what an important rôle they played in the beginning of culture in all its phases—writing, records, astronomy, ethics, philosophy and theology, history, poetry, and art. Professor Hogben holds that man's first step toward civilization was taken when men began to study systematically the movements of the stars and planets, in order to determine the seasons, especially the solstices and equinoxes, and developed the calendar for agriculture and husbandry. We quote from his volume on *Science for the Citizen*.
"When the great agrarian revolution reached its climax in the dawn of city life, a technique of timekeeping emerged as its pivotal achievement. What chiefly remain

to record the beginnings of an orderly routine of settled life in cities are the vast structures which bear eloquent witness to the primary social function of the priesthood as custodians of the calendar. The temple, with its corridor and portal placed to greet the transit of its guardian star or to trap a thin shaft of light from the rising or setting sun of the quarter-days; the obelisk or shadow clock; the Pyramids facing equinoctial sunrise or sunset; the pole and the southings of the bright stars in the zodiac; the great stone circle of Stonehenge with its sight-line pointing to the rising sun of the summer solstice—all these are the first and foremost almanacs of architecture. Nascent science and ceremonial religion had a common focus of social necessity in the observatory temple of the astronomer-priest." (pp. 6-8)

"Behind the calendar stand in particular the priests. But they are the most intelligent and learned men of the tribe, and moreover the calendar is peculiarly their affair." (p. 24)

6. In the Introduction to his volume entitled *Whither Mankind* Professor Charles A. Beard declares that "civilizations, apart from tribal and nomadic orders . . . fall into three general types; agricultural, premachine urban, and mechanical and scientific. . . . What is called Western or modern civilization by way of contrast with the civilization of the Orient or mediaeval times is at bottom a civilization that rests upon machinery and science as distinguished from one founded on agriculture or handicraft commerce. It is in reality a technological civilization. It is only about two hundred years old, and, far from shrinking in its influence, is steadily extending its area into agriculture as well as handicrafts. . . . Technological civilization, instead of showing signs of contraction, threatens to overcome and transform the whole globe. . . . There has never been anywhere in the world any order comparable with it, and all analogies drawn from the middle ages, classical antiquity, and the Orient are utterly inapplicable to its potentialities, offering no revelations as to its future." (pp. 13, 14, 15)

"There is no reason for supposing that either machinery or science will disappear or even dwindle to insignificance . . . [nor that any Asiatic people] could overcome the machine order of the West by any process, peaceful or warlike, without themselves adopting the technical apparatus of that order." Machine civilization differs from all others in that it is highly dynamic, containing within itself the seeds of constant reconstruction. "None of the agricultural civilizations of Asia or Africa will ever catch up with the scientific development of the West. As things stand at present, none of them gives any promise of being able to overrun the West as the conquerors of Rome overran the provinces of that Empire. . . . The downfall of the West through conquest may be fairly ruled out of the possibilities of the coming centuries." (pp. 16-17)

7. Cf. Eugene W. Lyman: *The Meaning and Truth of Religion*, Chapter IV.

8. The "five relations" in which the *duties of inferiors* are defined and their virtues extolled: Father and Son (filial piety); Prince and Minister, or Sovereign and People (loyalty); Husband and Wife (fidelity); Elder and Younger Brothers (obedience); and Friends (kindness).

CHAPTER II

I. A surgeon in Tokyo has discovered that by a slight, painless operation a Mongo-

loid eye can be changed to resemble an Occidental eye. The operation widens the opening, removing the half-closed appearance and the slant or slit—"almond" shape—and also makes a crease or fold of the eyelid like that of an Occidental. Thousands of Japanese—especially women—have had their eyes "Occidentalized."

2. The writer's wife once heard an English lady tell her cook to roast the cat (*neko*) when she thought she was telling him to roast the meat (*niku*)—and the cook never cracked a smile! Another lady customarily told the nurse to eat (*tabete*) the baby instead of to feed (*tabesasete*) him. A widely current story in Japan reports the experience of a zealous young missionary who had not learned to distinguish between *tsumi* (sin) and *tsuma* (wife). Preaching on the disastrous evils of sin he earnestly urged his hearers to repent of their sins and to put them away forever. Great was his consternation when he was told the next day that he had said nothing about sin (*tsumi*) but instead had inveighed vehemently against wives (*tsuma*).

But linguistic blunders were not all made by Occidentals. Many amusing illustrations of "Japanese English" have been reported. Three instances may be cited. Over a bakery in Yokohama was the sign: "The biggest Loafer in Town." A notice in a dressmaker's window read: "Ladies have fits upstairs." In the window of a furrier's shop was the information: "We make coats out of your skins or ours."

CHAPTER III

1. In *The Psychological Foundations of Personality* Professor Louis P. Thorpe reaches the same general conclusion. "In the light of present biological knowledge," he says, "all physical characters may be said to be gene-inherited. . . . But the same is not necessarily true of what we call intelligence. It has not been shown to be inherited on the basis of gene-determined ratios." (p. 515)

2. The numerous "honorifics" and "humble-ifics" in their language enable the Japanese to be elegantly impolite and insulting when they wish to be.

3. "Certain Japanese firms now conduct their business not only with foreign customers but among themselves in English. The advantages of brevity and exactness are too great to forego because of any national sentiment." (Hugh L. Keenleyside and H. F. Thomas, *History of Education in Japan*, p. 32)

4. Although the individual ideograph represents a clear idea, a sentence composed of these ideographs may involve such complexities and condensations of thought as to be quite enigmatic.

5. We may note in passing that it is this aphoristic and often enigmatic quality of Oriental classics which renders them so difficult of translation.

CHAPTER IV

1. For additional details of both of these illustrations, see John Gunther's *Inside Asia*, pp. 16-17 and 198-99, also 188.

2. The Occidental system of primogeniture resembles in some respects that of the superior position of the first sons in patriarchal families, but it carries no obligation of sons to maintain the system of ancestral worship.

3. The ideology of ancestor worship has gone through many changes in its long history. In China, for instance, the conception of appeasing the demands of ancestors for fear of their vengeance is said to be largely if not wholly gone. A well-informed Chinese friend declares that this idea is new to him. The same is also true in Japan. Baron N. Hozumi argues earnestly in his *Ancestor Worship and Japanese Law* that fear was never a factor in Japanese ancestor worship—only love and reverence. (6th ed., 1940, pp. 7-19)
4. A realistic picture of a Chinese patriarchal family in the eighteenth century, still untouched by Occidentalism, is given by Dr. Lin Yutang in his translation of an autobiography entitled "Six Chapters of a Floating Life." (*The Wisdom of China and India*, pp. 964-1050)
5. The Chinese patriarchal family is said to be more democratic than the patriarchal families of India and Japan. "The wife is the husband's equal," said a Chinese sage. Throughout the Orient women of lower rank enjoy more freedom than do those in the higher ranks.
6. For a study of the family system of India see "The Hindu Family" in J. N. Farquhar's *The Crown of Hinduism*. For China's family system see the chapter on ancestor worship in E. D. Harvey's *The Mind of China*. His description of ancestor worship in China applies quite well to Japan. For ancestor worship in Japan and its relation to the family and to the entire life of the people see Lafcadio Hearn, *Japan: An Attempt at Interpretation*. This should be supplemented by the point of view presented by Baron N. Hozumi in his *Ancestor Worship and Japanese Law* (6th edition, 1940), which deals not only with ancestor worship as such but also with the structure of Japanese society.
7. The patriarchal family is especially suited to rice-raising lands where large amounts of concentrated labor at special seasons are essential. The monogamic family, on the contrary, is natural to the hunter stage of civilization and to wheat-raising lands, especially where the need for human labor is much reduced by the use of domesticated animals. Where polygamy is not condemned as immoral and contrary to religion, it is usually practiced by all who are rich enough to support more than one wife. In some lands, indeed, a wife is a form of wealth, like slaves, a man's economic status being measured by the number of his wives.
8. In a few villages in Japan the patriarchal family, following an ancient custom, is differently constituted. In the village of Shirakawa, for instance, only the father and eldest son have their wives live with them in the big family house. Although the other sons may marry, they cannot bring their wives into the family home, for these wives remain permanently in their own respective families, and their children live in and belong to their mother's family. These husbands may visit their wives and children when the day's labor is over. Daughters, thus, on marriage do not leave their homes.
9. Lurid light, however, is thrown on this beautiful theory of the nation-family by the activities of allegedly "patriotic" thugs who have not hesitated to murder emperor-appointed cabinet ministers and even prime ministers. The powerful grip of militaristic elements on Japan's national policies in the 1930's was aided by these

fanatical "patriots." (Dennis McEvoy, "Japan's Patriotic Gangsters," *Events*, January 1939; condensed in *Reader's Digest*, January 1940, p. 64)

10. Dr. Cheng Che-yu, in his *Oriental and Occidental Cultures Contrasted: An Introduction to Culturology*, attributes the weakness of China mainly to the fact that "the people have only the family notion, but not the patriotic idea." (p. 89) He finds both merits and demerits in familism and individualism. The Oriental family is exceedingly complex; that of the Occident very simple. The latter promotes freedom of thought and equal rights under law. "The concept of law among Orientals is very weak, but sentiment and loyalty to one's group is very strong. While favoritism to one's family is condemned in the Occident, nepotism is regarded as right and proper in China. On the other hand, while the law is not emphasized, the Orientals consider morals and art as the most important in the regulation of collective behavior . . . [familism] aids the restraint of thought and [individualism] the development of thought; one makes the people dependent and the other independent; one is conservative, the other adventurous." (*Ibid.*, p. 99)

11. "The Hindu family," says Hon. K. M. Panikkar, Foreign Minister of the Indian State of Patiala, "never considered a girl-child as belonging to it. In the words of Kalidasa (the Shakespeare of India), a daughter is like an ornament in pawn which has to be surrendered to the rightful owner when he claims it. The Hindu daughter is in fact not a member of the family. . . . Modern society which does not admit such short cuts as female infanticide or even *atisarga* (abandonment) is increasingly faced with the problem of unmarried women." (*Hinduism and the Modern World*, pp. 70-71)

12. The practical equality of the sexes in the United States and England and to a lesser degree in Europe is an achievement of relatively recent times. The handicap of Occidental women through the centuries has been economic, rather than religious, as in the Orient. The relatively high status of women in the Occident has been due to Christian ideals, to respect for personality, and to the monogamic family system.

13. For a depressing description of the life of Old Japan, see Hearn's chapter on "The Rule of the Dead," *ibid.*, pp. 175-200.

14. In China, however, this conception of the common man was modified by the remarkable system of official examinations in the Confucian classics. Any male youth might aspire to become a magistrate. Individuals, however, who thus qualified were elevated to their posts by an emperor or a governor, never by the suffrage of the "people."

CHAPTER V

1. For the date, characterization, and further quotations from the Bhavagad Gita see pp. 240, 282, 402.

2. "Hara" means abdomen and "kiri" means to cut. The act consisted of drawing the sharp point of a sword from hip to hip inflicting a wound of about two inches in depth, certain to result in death. It was often resorted to after defeat in battle when unscathed warriors, feeling the cause hopeless, or retainers whose lord had been killed,

preferred self-inflicted death to a life of humiliation. It also became the method by which samurai who had transgressed some law or had failed in some point of etiquette might honorably expiate the failure. In refined society it is usually termed "seppuku," the Chinese pronunciation of the two ideographs for *harakiri*—belly-cutting. Japanese history is a blood-filled story. Suicide became almost apotheosized—a situation unparalleled in any other land.

3. The Golden Rule in its positive form is occasionally found in the literature of both India and China. The prevailing form and emphasis, however, are negative. The most striking exceptions are found in the teachings of Lao-tse and Mo Tih. Their precepts, however, made little impression on the people at large, while scholars criticized them.

4. The English language, unfortunately, combines in a single word the two Greek terms, *agape* and *eros*. The former carries the meaning of love given in the text. The latter is limited to sex relations and is found in English only in the adjective erotic and in the noun eroticism. We have no word based on *agape* but include the meaning in the word love.

5. This is particularly true of the modern followers of Shinran, says Professor Anesaki. They declare that Buddha's saving power is so great that men can be saved "even without purging ourselves from the depravities of human nature. . . . No effort on the part of man is called for. . . . All vile darkness vanishes, according to them, before the universal light of his [Buddha's] love. . . . It is only one step from this joyful faith to a kind of glorification of human passion, and, in fact, the new power of Shinranism lies in the free delights in life, even in vice and passion. . . . But this is not all. Reality or love, they say, is not an abstract principle; it is nothing unless personally experienced. . . . That experience needs no training in higher types of culture, or contemplation, but lies just in love, the very carnality of every human being. Love is best exemplified by sexual love, latent in every man and woman, but only brought forth to actual experience through contact. Love is a union of both flesh and spirit, and those who are the best and most fervent lovers in life are best entitled to be embraced into Buddha's love. This is the religion of Shinran, according to his modern followers." (*History of Japanese Religion*, pp. 398-400) This reminds one of the eroticism of Hinduism, especially of the Vaishnavite sects "some of which center their worship particularly on Radha, who in the later sectarian works is represented as Krishna's favorite mistress. In their worship of the passionate pair these Vaishnavites regard sexual passion as the type of divine love and as the means of entering into communion with deity." (James B. Pratt, *India and Its Faiths*, p. 58)

These quotations from Professors Anesaki and Pratt, like Coomaraswamy's exposition of the erotic adventures of Krishna and the milkmaids (see pp. 406 f) illustrate the degradation of a noble emotion into its opposite. Similar exceptional erotic phenomena have been noted also in the West. The fact, however, that love and compassion can be so distorted as to give place to sensuality in no wise discredits the intrinsic nobility of the love ascribed to Ultimate Reality by Christianity, Buddhism, and Confucianism.

SOURCES OF QUOTATIONS

VEDIC ETHICAL IDEALS

- (1) E. Washburn Hopkins, *Ethics of India*, p. 4n. (2) *Ibid.*, pp. 27-28. (3) *Ibid.*, p. 30. (4) *Ibid.*, p. 44.

ETHICAL IDEALS OF EARLY HINDUISM

- (5) *Ibid.*, p. 54. (6) *Ibid.*, p. 56. (7) *Ibid.*, p. 64. (8) *Ibid.*, p. 65n. (9) *Ibid.*, p. 66. (10) *Ibid.*, pp. 72-73. (11) *Ibid.*, p. 80. (12) *Ibid.*, pp. 90-91. (13) *Ibid.*, pp. 91-92.

BUDDHIST ETHICAL IDEALS

- (14) *Ibid.*, p. 153-155. (15) *Ibid.*, pp. 242-44. (16) *Ibid.*, p. 249. (17) *Ibid.*, p. 254.

ETHICAL IDEALS OF THE BHAGAVAD GITA

- (18) *The Bhagavad Gita; compiled and adapted from numerous old and new translations of the Original Sanskrit text by Yogi Ramacharaka* [pseud. of William Walker Atkinson], revised edition, 1911, p. 174. (19) *Ibid.*, pp. 175-76. (20) *Ibid.*, pp. 177-78. (21) *Ibid.*, p. 178. (22) *Ibid.*, p. 180. (23) *Ibid.*, pp. 181-82. (24) Hopkins, *Ethics of India*, pp. 255-57.

CHINESE ETHICAL IDEALS

- (25) Robert E. Hume, *Treasure House of the Living Religions*, p. 279. (26) *Ibid.*, p. 226. (27) *Ibid.*, p. 90. (28) *Ibid.*, p. 91. (29) *Ibid.*, p. 100. (30) *Ibid.*, p. 122. (31) *Ibid.*, p. 143. (32) *Ibid.*, p. 269.

ETHICAL IDEALS OF THE OLD TESTAMENT

- (33) Exodus 20:12-17. (34) Deut. 6:4-5. (35) Lev. 19:18. (36) Lev. 19:9-18. (37) Lev. 24:22. (38) Lev. 19:34. (39) Ps. 34:13-14. (40) Ps. 15:1-5. (41) Isa. 1:11-17. (42) Amos 2:6-7. (43) Micah 6:8.

ETHICAL IDEALS OF THE NEW TESTAMENT

- (44) Matt. 5-7. (45) Matt. 25:37-40. (46) Rom. 12:9-21. (47) Eph. 4:24-5:4. (48) Gal. 5:14-25. (49) I Cor. 13:13.

CHAPTER VI

1. Meredith Townsend, *Asia and Europe*, 4th ed. (1911) p. xxi.
2. *Ibid.*, p. ix.
3. Lafcadio Hearn, *Japan: An Attempt at Interpretation*, pp. 418-19.
4. Kakuzo Okakura, *Ideals of the East*, p. 1.
5. *Ibid.*, Introduction by Nevidita of Ramakrishna-Vivakananda, p. xx.
6. Henry Clarke Warren, *Buddhism in Translation*, pp. 283-84.

7. Sir Charles Eliot, *Hinduism and Buddhism*, I, lxvii-lxviii.
8. Grover Clark, *The Great Wall Crumbles*, p. 7.
9. James J. Jarvis, *A Glimpse at the Art of Japan*, pp. 45-46.
10. Inazo Nitobe, *Japanese Traits*, pp. 39, 38.
11. S. Radhakrishnan, *East and West in Religion*, p. 48.
12. *Ibid.*, pp. 51-52.
13. S. Radhakrishnan, *An Idealist View of Life*, pp. 127-28.
14. Emil Lederer, *Japan in Transition*, Chaps. 6, 7, 8, and p. 82.
15. Masaharu Anesaki, *East and West: the Meaning of their Cultural Relations, in Independence, Convergence, and Borrowing*, pp. 259-62.
16. Anesaki, *La Crise Actuelle de la Civilisation au Japon*, pp. 7-9.
17. Maurice Parmelee, *Oriental and Occidental Culture*, pp. 62-63.
18. (Quoted by Prof. Eugene W. Lyman, *The Meaning and Truth of Religion*, pp. 98-99).
19. Hu Shih, *Whither Mankind*, ed. C. A. Beard, pp. 27-28.
20. *Ibid.*, p. 30.
21. *Ibid.*, p. 34.
22. *Ibid.*, p. 41.
23. K. M. Panikkar, *Hinduism and the Modern World*, pp. 8-9.
24. W. E. Hocking, *Value of the Comparative Study of Philosophy*, pp. 5 and 8.
25. Cheng Che-yu, *Oriental and Occidental Cultures Contrasted*, pp. 144-47.
26. Rabindranath Tagore. *The Religion of Man*, pp. 86-87.
27. René Guénon, *East and West*, pp. 23, 43-45.
28. Lin Yutang, *The Wisdom of China and India*, pp. 567-76 and 937.
29. *University of Hawaii Bulletin*, Vol. 19, No. 4, Feb. 1940, p. 1.
30. *Ibid.*, p. 2.
31. *Ibid.*, p. 4.
32. *Ibid.*, p. 5.
33. *Ibid.*, p. 5.
34. At the very beginning of his *History of Indian Philosophy*, Professor Surendranath Dasgupta declares that "much harm has already been done by the circulation of opinions that the culture and philosophy of India was dreamy and abstract." (I, vii) Yet Indian philosophers have always been astonishingly addicted to abstractions, and through the emphasis of Vedantists on speculative philosophy and the doctrine of illusion, the general trend of Indian culture has been to beget dreamy youth who are not interested in objective reality. The introduction of Occidental science into the

higher education of India is tending to correct this trend—Professor Dasgupta himself being an illustrious example of this fact.

35. Professor H. Kraemer, *The Christian Message in a Non-Christian World*, p. 182.

CHAPTER VII

1. The blight of "indifferentism" and "inactivism" which have been such a curse to India for not less than twenty-five centuries is strikingly set forth by E. Stanley Jones in his volume *Along the Indian Road* (pp. 21-25 and 31-32). The philosophy and practice of tolerance, "indifferentism," and "inactivity" constitute, he declares, "the key to India's history and to India's present." "Hinduism has lacked the power of elimination. Hence it is clogged" (p. 14).

2. Kenneth Saunders, *Lotuses of the Mahayana*, p. 11.

3. Kenneth Saunders, *Gotama Buddha*, p. 71.

4. Lin Yutang, in *Harper's Monthly*, July 1937, pp. 147-48.

5. Ecclesiastes 1:2.

6. Job 14:1-2.

7. Isaiah 40:6-8.

8. Matthew 6:28-31.

9. E. Stanley Jones, *Along the Indian Road*, p. 31.

10. This statement, based upon my long experience in Japan, is confirmed by Dr. E. Stanley Jones in *Along the Indian Road*, describing the daily routine of his Ashram: "To work with one's hands in India is not considered respectable, no gentleman does it. That is why we do it. And when we do it, we are in line with that new stream of thought in India in which work is not only respectable but highly patriotic. It is a fine discipline to have bishops, government officials, Brahmins, and the rest of us working side by side. And the sisters too—one of whom wrote some poetry on the work-period, every line of which ended, "O my sisters, see my blister." p. 195.

11. *Key Reporter* (1935?), pp. 1-5.

12. Henri Bergson, *The Two Sources of Morality*, pp. 68-69.

13. Count Keyserling, *Diary*, II, 303-5.

14. In their comprehensive *History of Japanese Education* Keenleyside and Thomas point out that in 1792 "students in the university were forbidden to discuss current affairs or to examine unorthodox views of philosophy or government." They also cite among the rules of the Kagoshima clan school the following regulations: "(3) Students shall not argue, placing their own interpretation against the accepted interpretation of the school." "(5) Students shall consult upon questions of difficulty, but yield to recognized explanation. They shall not debate concerning ancient teachings and the opinions of the sages." pp. 59-60.

15. In their volume entitled *The Matrix of the Mind* Professors F.W. Jones and S. D. Porteus, describing the evolution of the brain, declare that neither the tropics with their depressing heat nor the frigid zones with their benumbing cold were suitable habitats for the high evolution of the cortex. The special function of the cortex, they say, is to enable the possessors to make adaptation of conduct to new situations, for new situations cannot be effectively met by automatic (i.e., reflex) action. And they go on to show why the high development of the cortex took place in the temperate rather than in the torrid or frigid zones. The constant changing of the seasons and their effect on food supplies required much "forethought and planfulness." "It is the very uncertainty of conditions [of life] which makes variability in the animal's response advisable." (p. 391) This variability of response is achieved through the intricate neural structure of the cortex which holds up automatic action and requires the possessor to think. This being the case, we now see why it was that *Homo sapiens* developed from primate ancestors who lived in the temperate zone rather than from their primate cousins of the tropics. (pp. 382-93)

16. *Christian Century*, January 27, 1937, p. 109.

17. Proverbs 12:22.

18. *Diary*, II, p. 309.

19. Keyserling, *Diary*, I, p. 109. How America and the Americans appear to a cultured non-Christian Chinese is described in an article by Mr. Lin Yutang on "The Importance of Loafing" (*Harper's Monthly*, July 1937, pp. 143-50). "To the Chinese . . . with the fine philosophy that 'nothing matters to a man who says nothing matters' Americans offer a strange contrast. . . . The most characteristic advertisement I saw was one by an engineering firm with the big words NEARLY RIGHT IS NOT ENOUGH. This desire for hundred-per-cent efficiency seems almost obscene. The trouble with Americans is that when a thing is nearly right, they want to make it still better; while for a Chinese nearly right is good enough. The three great American vices seem to be efficiency, punctuality, and the desire for achievement and success. They are the things that make the Americans so unhappy and so nervous. They steal from them their inalienable right of loafing and cheat them of many a good, idle, and beautiful afternoon." Mr. Lin then compares at length American bridge builders and Chinese tunnel diggers. The Americans, starting to build from both banks, come out correct within one-tenth of an inch. The Chinese start to dig from two sides of a mountain and dig two tunnels instead of one. "The Chinese firm conviction is that it doesn't matter so long as a tunnel is dug through. And if we have two instead of one, why, we have a double track to boot." (pp. 148-49)

20. *Psychological Foundation of Personality*, p. 449.

21. Considerable diversity of usage exists among writers on Indian religion in regard to the terms Brahm, Brahman, Brahma, Brahmin, etc. In this work we use Brahman to mean the Ultimate Reality, the sole and only absolute Being. Brahma is the first of the Hindu Trimurti (trinity), which consists of Brahma (the personal Creator), Vishnu (the Preserver), and Shiva or Siva (the Destroyer). Brahma is an unconscious, unpurposed emanation of Brahman. A Brahmin is an individual priest, an hereditary member of the priest caste. Brahmanism is the system of thought which exalts Brah-

man as the sole and supreme being of the universe, while Brahminism refers to the system of life and religion practiced by the Brahmins and is practically equivalent to Hinduism.

22. For the sake of brevity, Islam will not here be discussed.

23. Perhaps the earliest injunctions to practice religious tolerance are found in the "Rock Inscriptions" of King Asoka. The seventh states that the King "desires that all sects should dwell (at liberty) in all places. They all indeed seek (equally) after the subjugation (of oneself) and purity of heart." The twelfth edict states that the King "honors all sects, both recluses and laymen. . . . There should be . . . a rendering of honor to other sects for whatever cause honor is due. By so doing both one's own sect will be helped forward and other sects will be benefited; by acting otherwise one's own sect will be destroyed in injuring others. . . . Therefore is concord the best, in that all should hear, and love to hear, the doctrines (Dhamma) of each other. . . . [The King desires that] the moral virtues, which are the essential part of the teaching of all sects, may increase." (Quoted in Rhys Davids' *Hibbert Lectures*, 1881, pp. 230-31)

24. Count Keyserling, *Diary*, I, 291.

25. "It is simple enough," says Professor Reinhold Niebuhr, "to be tolerant on issues which are not believed to be vital. The real test of toleration is our attitude toward people who oppose truths which seem important to us, and who challenge realms of life and meaning towards which we have a responsible relation." *The Nature and Destiny of Man*, II, p. 238.

26. E. Stanley Jones, *Along the Indian Road*, pp. 13-14.

27. Dr. Jones took this matter up with Gandhi more than once and gives a full account of his conferences in *Along the Indian Road*, pp. 135-38.

28. Count Keyserling, *Diary*, II, 314.

29. Count Keyserling, *Diary*, I, 207-9. One might be inclined to question the accuracy of this assertion in view of the strength of character of such Hindus as Mahatma Gandhi and Jawaharlal Nehru. It should be noted, however, that these men were educated in England or impregnated with English thought; that although Gandhi called himself a Hindu he was in reality very much of a Christian, and that Nehru was so thoroughly Anglicized that he still speaks haltingly in Hindustani, his mother tongue.

30. Count Keyserling, *Diary*, I, 212.

31. Count Keyserling, *Diary*, II, 242.

32. Arnold Gesell, *Wolf Child and Human Child*, p. 67.

CHAPTER VIII

1. Dr. Boynton Merrill has vividly described these two worlds: "It sometimes seems as though we lived in at least two worlds. There is the world we see, and touch, and handle. It is solid and real. It is the world of birds, of rushing trains, of spring marching

northward, of streets and houses, of bread and butter, of tears and laughter, of life and death. There is the other world, the world invisible which we cannot see or touch. Within its sweep live many of the precious things we know. It is the world of memories and hopes, of thoughts, of faith and fear, of far-off purposes, of ideals, of love and hate. . . . The things of the second world are never grasped directly by one or more of our 'five senses.' They lie either too intangibly far or too mysteriously close to be compassed by eye or ear or hand. I never saw faith disincarnate. Willpower cannot be looked at under a microscope. Love cannot make herself felt unless someone enlists in her service. Unsubstantial though these things are, they yet do have great power and place in human life. They make men over. They bind men together. They call and hold men to prodigious undertakings. . . .

"We can only live to the full when we confess the reality and lay hold upon the wonders of both these worlds. We need, even more, to realize that both these worlds are truly one. . . . There are no walls between. We live not in a duoverse; we live in a universe." *From Whence Cometh My Help*, pp. 96-97.

2. Contrary to David Hume and William James, Professor DeWitt H. Parker distinguishes between the "focal self," which consists of a constant stream of feelings, ideas, volitions, and the "matrix self," which furnishes the unifying background within which the focal self operates. "The ongoing activity in the three spheres of expression, conception, and will overlies a relatively deeper and larger background of expression, conception, and volition of a relatively systematic character, out of which it springs and to which it contributes. . . . The matrix self provides the stability which we know to belong to the self and which we look for in vain among the flux of ongoing activities making up the focal self." *Experience and Substance*, p. 44.

3. William Temple, *Nature, Man, and God*, p. 57.

4. These terms are also used with a more restricted meaning. Professor Henry C. Link, for instance, Director of the Psychological Service Center in New York City, uses the terms as equivalent to unselfish and selfish. "The introvert or selfish person," he says, "avoids the trouble of meeting people, the extrovert goes out of his way to meet them. The introvert evades the obligations and demands of clubs and committees, the extrovert accepts them. . . . The former has no time for the things he dislikes to do, the latter does them anyway." (*The Return to Religion*, p. 39). The extrovert, he declares, is emotionally stable and happy, while the introvert is "unstable," dissatisfied and unhappy. The former makes some other and larger entity the center of his life, whereas the restricted, tiny self is the controlling center of the introvert's life.

5. Virginia Case, *Your Personality—Introvert or Extravert*, p. 175.

6. William James, *Pragmatism*, pp. 9ff.

7. B. F. Streeter, *The Buddha and the Christ*, pp. 49, 50.

8. J. C. Crowther, *The Social Relations of Science*, p. 1.

9. *Ibid.*, p. 160.

10. Lancelot Hogben, *Science for the Citizen*, p. 765.

11. In *A History of Indian Philosophy*, Professor Surendranath Dasgupta, principal of the Sanskrit College at Calcutta, explaining why he included a chapter (163 pages in length) on "Speculations in the Medical Schools," states that "whatever biological ideas were current in India were mixed up with medical, osteological, and physiological speculations, the only branches of study in ancient India which may be regarded as constituting an experimental science." (II, vi)

12. Meredith Townsend, *Asia and Europe*, p. 9.

13. *Ibid.*, p. 10 and note. Dr. Ananda K. Coomaraswamy not only agrees with this statement by Meredith Townsend but actually defends it as evidence of the superiority of the Hindu over the Occidental mind! "The weakness of the modern 'intellectual' position is its inability to entertain at one and the same time empirical and transcendental 'explanations' of experience: the Hindu can be a complete astronomer in the modern sense, and *also* take part in traditional rites designed to release the Sun and the Moon from the jaws of the Dragon at times of eclipse." (*The Review of Religion*, January, 1942, p. 138n)

14. Mrs. H. C. Zen, *Symposium on Chinese Culture*, pp. 166-68, 174.

15. *Ibid.*, pp. 56-58.

16. *Ibid.*, pp. 25-28.

17. *Ibid.*, p. 155.

18. Hebrews 12:2.

19. Albert Schweitzer, *Indian Thought and Its Development*, pp. 1-7. Further discussion of world and life negation and affirmation will be found in Chapter XVII, on Mysticism.

20. John 10:10.

21. Further discussion of this point will be found in Chapter XV.

22. Henri Bergson's illuminating discussion of Socrates will be found in his *Two Sources of Morality and Religion*, pp. 52-55.

23. Professor Carl Gustav Jung distinguishes the "self" or psyche from the "ego," which is the conscious "self." "The really fundamental subject, the Self, is far more comprehensive than the ego," he says, "because the former also embraces the unconscious, while the latter is essentially the focal point of consciousness." (*Psychological Types*, p. 475; cf. also his definitions of Consciousness, p. 535, of the Ego, p. 540, and the Soul, p. 588)

24. Professor Dasgupta describes the medical literature of ancient India and shows that Indian physicians possessed a remarkable knowledge of the human body. *Speculations in Medical Schools* shows conclusively that India's medical practitioners and her philosophers were carried hither and yon by innumerable metaphysical explanations of health and disease, and of physical, mental, and moral characteristics. These speculations doubtless had much to do in shunting their minds away from facts and thus in

preventing them from achieving anything like true science, such as was known in the West from the time of Hippocrates, 460 B.C.

In place of medicine, multitudes of "healers" recommended incantations and charms and potencies for all diseases. "A very large part of the income of the priestly class is derived from the performance of auspicious rites, purificatory penances, and oblations for curing chronic and serious illnesses, winning a law-suit, alleviating sufferings, securing a male issue to the family, cursing an enemy, and the like. Amulets are used almost as freely as they were three or four thousand years ago, and snake-charms and charms for dog-bite and others are still things which the medical people find it difficult to combat." *History of Indian Philosophy*, II, 280-83.

25. Quoted by J. N. Farquhar in the *Crown of Hinduism*, p. 36, from the *Moslem Review*, July, 1912.

26. Sarvepali Radhakrishnan, *East and West in Religion*, p. 137.

CHAPTER IX

1. Ephesians 2:14.

2. I Corinthians 12:13.

3. Acts 10:1-35.

4. Acts 2:1-11.

5. No reference is made to Mohammedanism as a missionary religion, for it arose and flourished in the Near East, which lies outside the scope of our studies. To the credit of Buddhism it should be stated that it never pushed its missionary efforts by means of the sword. Where Christianity has done so, it was a paganized Christianity, manifestly at variance with the spirit and teachings of Jesus.

6. Professor W. T. Rhys Davids, whose lectures and translations evince careful scholarship, declares that although "many passages in these two literatures [Buddhist and Christian scriptures] can be easily shown to have similar tendency," yet "when some writers . . . proceed to argue that there must have been some historical connection between them; and whenever the resemblance is a real one . . . it is due not to any borrowing . . . but solely to the similarity of the conditions under which the two movements grew." *Sacred Books of the East*, II, 165.

7. II Corinthians 5:19.

8. Chinese scholars invented an ideograph by which to translate the Sanskrit term which in English is pronounced "Buddha." This ideograph consists of two elements, 人 and 弗, which when standing alone mean "man" and "not." Combined into the single ideograph 佛, it is pronounced "fo" by Chinese, and "butsu" by Japanese. Chinese philologists say that the second element was chosen because its pronunciation was the best approach which Chinese could make to the Sanskrit term "Buddha." In the course of time, however, the phonetic significance of the second element was forgotten and the negative meaning was remembered, so that the ideograph came to mean "the not-man." Although such may have been the historical origin of the ideo-

graph, there are those who hold that from the very beginning choice of this particular one was made from among the many ideographs pronounced "fo," because of its negative meaning, in order to indicate by the very structure of the term the super-human, divine nature of the being or beings toward whom worship was to be directed. See C. A. S. Williams, *Outlines of Chinese Symbolism*, p. 317.

9. Men have been prone to ignore or even to deny personal responsibility for sin. They have habitually laid the blame for their wrongdoing on someone and something else. According to the allegory in the third chapter of Genesis which seeks to account for the entry of sin into the world, Adam laid the blame on Eve; Eve put the blame on the Serpent; but all three were condemned to suffer. Nations and social classes as well as individuals are ever blind to their own misdeeds.

10. Luke 15:3-7.

11. Luke 15:11-32.

12. John 3:16-17.

13. Luke 22:44.

14. The crude interpretation of the vicarious atonement, in the Christian phrase, "Jesus paid it all," bears some resemblance to the Buddhist idea.

15. Philippians 2:12-13.

16. John 3:7-8; cf. 3-6.

17. Sir Charles Eliot, *Hinduism and Buddhism*, III, 443. Cf. quotation from Rhys David, above.

18. A. N. Whitehead, *Religion in the Making*, pp. 50, 52.

19. F. R. Barry, *What Has Christianity to Say?*, p. 82.

CHAPTER X

1. The names for the Buddha are various. His personal name was Siddhartha. He was a member of the warrior caste, of the Sakya race, probably Mongoloid, and the Gotama clan. The usual names used by his disciples were Buddha, the Enlightened One, Tathagata, the Truth-Winner. But a frequent title was Sakyamuni, the Sage of the Sakyas, abbreviated in Japan to "Shaka." Modern writers, preferring a personal name to any descriptive or honorific title, often use Gotama, or Siddhartha; sometimes Prince Siddhartha. The English spelling of these names, and also of many key-words, varies slightly, depending on whether one is following the Sanskrit or the Pali documents.

2. The Wheel symbolizes eternal truth, Karma and Samsara, fatalism, endlessly repeated cycles, the inexorable order of the universe.

3. In his volume entitled *Mysticism of East and West* Professor William Loftus Hare has a chapter on "The Buddha's Personality" (pp. 125-41) in which he dwells on the fact that the Buddha was a member of the remarkable Sakya race which lived along the southern slopes of the eastern Himalayas. It was a non-Aryan, Mongoloid race

having a social and political life quite different from that of Aryans. Hinduism, with its Vedas, Upanishads, and Brahmins, its castes and yogins, had for centuries been slowly invading the Sakyan culture. Sakyamuni "tried" it but turned against it. Professor Hare ascribes not a little in the distinctive teachings of the Buddha to this Mongoloid Sakyan culture. Although Sakyamuni accepted many postulates from Hinduism he definitely rejected some of its important elements. Buddhism for several centuries was a revolt against Hinduism.

4. Professor Dasgupta, *History of Indian Philosophy*, I, 80.

5. Ecclesiastes 2:11, 1:17, 18.

6. Professor Burnett H. Streeter, *The Buddha and the Christ*, p. 63.

7. Matthew 4:1-11.

8. Mark 1:15.

9. Matthew 5-7.

10. See Henry Sloane Coffin, *The Meaning of the Cross*, pp. 47-123.

11. The significance of that event can hardly be overemphasized, for it was the turning point not only in the lives of Jesus' disciples but in the history of the world. In *Christian Realism* Professor John C. Bennett, referring to the resurrection of Jesus, concludes: "What the real nature of this event was we do not know and probably we shall never know. The evidence that is closest to the event itself is the account of Paul, confirmed by the gospels, of the appearance of Christ to the disciples. But the most important evidence for the resurrection as an event is to be found in the Christian movement based upon it, which links our lives with those of the first disciples. To affirm a resurrection of Christ's physical body from the tomb is in the line of least resistance for the orthodox. To deny the event entirely and affirm the resurrection only as a symbol of a general principle is in the line of least resistance for the religious liberal. I believe that we may remain in closer touch with the realities if we do neither, but rather affirm that all we know of the event is that visions of Christ after his death were the means by which the disciples became assured of what was essentially true—the continuing presence of God as a Living Christ and as the Spirit in the work that Jesus had begun." (pp. 119-20)

12. "Here is a man," said Phillips Brooks, "who was born in an obscure village, the child of a peasant woman. He grew up in another obscure village. He worked in a carpenter's shop until he was thirty, and then for three years was an itinerant preacher. He never wrote a book. He never held an office. He never owned a home. He never had a family. He never went to college. He never traveled two hundred miles from the place where he was born. He never did any one of the things that usually accompany greatness. He had no credentials but Himself."

"While still a young man the tide of popular opinion turned against Him. His friends ran away. One of them denied Him. He was turned over to His enemies. He went through the mockery of a trial. He was nailed upon a cross between two thieves. His executioners gambled for the only piece of property He had on earth while He

was dying. When He was dead He was taken down and laid in a borrowed grave through the pity of a friend."

"Nineteen centuries have come and gone, and today He is the centerpiece of the human race and the leader of the column of progress. I am far within the mark when I say that all the armies that ever marched, and all the navies that were ever built, and all the parliaments that ever sat, and all the kings that ever reigned, put together, have not affected the life of men upon this earth as powerfully as has this solitary life."

13. In his *Hellas* Shelley graphically expressed this aspect of experience, where the chorus of captive Greek women chant:

Worlds on worlds are rolling ever
From creation to decay
Like the bubbles on the river
Sparkling, bursting, borne away. (lines 197-200)

14. Translated into English in the *Sacred Books of the East*, American Edition, IV, 95-96.

15. The word here translated "suffering" is *Duhkha*. For popular literature this translation, says Professor Th. Shtcherbatsky, is fairly accurate (cf. *The Central Conception of Buddhism*, pp. 48-54), but its underlying meaning, he says, is restlessness, ceaseless activity. The goal, accordingly, of effort is to bring this restlessness to an end by suppressing desire, passion, even consciousness.

16. Dharma, universal law, is comparable to the laws of mathematics which are known and understood by insight. Sakyamuni's sudden vision of this as an orderly universe constituted his "enlightenment."

17. Professor Kenneth J. Saunders, *Buddhism*, p. 46.

18. Professor Burnett H. Streeter, *The Buddha and the Christ*, pp. 68-69.

1. "Knowledge of misery, of the reign of misery, of the cessation of misery, of the path of the cessation of misery, this is called 'right belief.'"

2. "To renounce sensual pleasure, to have malice toward none, to harm no living creature, this is called 'right resolve.'"

3. "To abstain from falsehood, from backbiting, from harsh language, from frivolous talk, this is called 'right speech.'"

4. "To abstain from taking life, from taking what is not given, from immorality, this is called 'right behavior.'"

5. "Quitting a wrong occupation, getting livelihood by a right occupation, this is called 'right occupation.'"

6. "Purposes, efforts, heroic endeavors, to prevent not yet arisen evil and demeritorious qualities, to abandon demeritorious qualities already arisen, to make to arise meritorious qualities, to preserve, retain, increase, and develop perfection of meritorious qualities already arisen, this is called 'right effort.'"

7. "To rid one's self of lust and grief, to be observant, strenuous, conscious, contemplative, as respects the body, the sensations, the mind and all elements of being, this is called 'right contemplation.'"

8. "To enter upon the first . . . the second . . . the third . . . and the fourth trance, this is called 'right concentration.'"

"This is the Noble Eightfold Path leading to cessation of misery." Henry Clarke Warren, *Buddhism in Translation*, pp. 372-74.

That Sakyamuni gave his disciples regulations for the conduct of their lives is hardly open to doubt. But that his monastic followers, during the succeeding centuries, added various "embroideries" can also hardly be doubted. The culmination of the "Noble Eightfold Path" in the four ascending degrees of trance, for instance, would seem to be such an addition, especially when we remember that for seven years Sakyamuni had earnestly sought to attain the extreme mystical experience proclaimed by Brahmins—ecstatic consciousness of identity with Brahman. It does not seem likely that he would have prescribed for his disciples what he had so earnestly sought for in vain and had definitely rejected.

19. James Bissett Pratt, *Pilgrimage of Buddhism*, pp. 19-20.

20. "Full of hindrances is household life, a path defiled by passion. Free as air is the life of him who has renounced all worldly things. How difficult it is for the man who dwells at home to live the higher life in all its fulness, in all its purity, in all its bright perfection. Let me then cut off my hair and beard, let me clothe myself in the orange-colored robes, and let me go forth from a household into the homeless state." Quoted by Professor Radhakrishnan. *Indian Philosophy*, I, 436.

21. Occidental discussions of Buddhism probably lay insufficient emphasis on its teaching for laymen. Several sutras give the traditional ideas regarding Sakyamuni's instructions for those who could not devote themselves exclusively to the religious life. Sir Charles Eliot describes these instructions in the following terms. Though the right life for a layman consists of almsgiving, religious conversation, and hearing the law, the main emphasis of the instructions is placed on such social virtues as pleasant speech, kindness, temperance, consideration for others, and affection. One morning on starting to beg alms the Buddha saw Sigala bowing down with clasped hands and saluting the four quarters, the nadir, the zenith. "The Buddha told him that this was not the right way to protect oneself: a man should regard his parents as the east, his teachers as the south, his wife and children as the west, his friends as the north, his servants as the nadir, and monks and Brahmins as the zenith. By fulfilling his duty to these six classes a man protects himself from all evil which may come from the six points. Then he expounded in order the mutual duties of (1) parents and children, (2) pupils and teachers, (3) husband and wife, (4) friends, (5) master and servant, (6) laity and clergy." The resemblance of these instructions to Confucian ethics is striking. Sir Charles Eliot, *Hinduism and Buddhism*, I, 251-52.

22. James Bissett Pratt, *Pilgrimage of Buddhism*, p. 53. The establishment of the mendicant order of monks—the Sangha—Sir Charles Eliot regards as "the great practical achievement of the Buddha. . . . It is chiefly to this institution that the permanence of his religion is due." *Hinduism and Buddhism*, Chapter XI, I, pp. 237-

53. To speak of this mendicant order of celibates as the "Buddhist Church," as many writers do, is a serious error. Important though the "Sangha" undoubtedly was in the promotion of Buddhism, its limited membership, its organization, and discipline differentiate it entirely from the Christian church.

23. John 8:33-40.

24. An illuminating incident is reported by Rabindranath Tagore showing that to this day Indian "saints" do not have the missionary motive. "Once I met two ascetics," he says. "'Can you tell me,' I asked them, 'wherein lie the special features of your religion?' . . . 'It is quite simple,' [one replied]. 'We hold that we have first of all to know our own soul under the guidance of our spiritual teacher, and when we have done that we can find him who is the Supreme Soul within us.' 'Why don't you preach your doctrine to all the people of the world?' I asked. 'Whoever feels thirsty will of himself come to the river,' was his reply. 'But then do you find it so? Are they coming?' I asked. The man gave a gentle smile, and with an assurance which had not the least tinge of impatience or anxiety, he said: 'They must come, one and all.' " *Sadhana*, pp. 32-33.

25. Nipata, 1-8, cited by Sir Charles Eliot, *Hinduism and Buddhism*, I, 216.

26. James Bissett Pratt, *Pilgrimage of Buddhism*, p. 54.

27. Edward J. Thomas, *Life of Buddha*, p. 207.

28. These significant summaries of Buddhist teaching are found in the Dhammapada (verses 165 and 183), an anonymous Pali work of perhaps the first century of the Christian era. Three sermons by the Buddha from Mahayana sources translated into English from early Chinese versions are given by Dr. Lin Yutang in *The Wisdom of China and India*, pp. 359-64.

A modern epitome of the teachings of Sakyamuni, as recorded in the voluminous Hinayana texts preserved by the monastic orders in Ceylon, is given in convenient form in Dwight Goddard, *A Buddhist Bible*, pp. 22-72.

29. Samsara is usually translated as "rebirth" or "transmigration." The Sanskrit term has a much wider meaning. It refers to the universal flux of both the physical and non-physical world in innumerable interlinked chains of cause and effect, in shorter or longer cycles. Dr. J. Takakusu insists that "transmigration" is an erroneous translation, the true translation being "conflux"—"flowing together." *The Essentials of Buddhist Philosophy*, p. 35.

30. Professor Radhakrishnan and other scholars hold that this "no-self" doctrine was not taught by Sakyamuni but was developed by early disciples. "Buddhism became identified very early in its career with this negative metaphysic," says Dr. Radhakrishnan. "We submit, however, that this negative view is not actually expounded by Buddha himself, but is an interpretation of his silence on ultimate problems, thought out by his early followers. . . . That Buddha knew all about the ultimate problems, but did not announce them to the multitudes. . . . for fear that he might disturb their minds . . . seems to us to be the most satisfactory view." *Indian Philosophy*, I, 465-466.

31. Professor Rhys Davids, *Hibbert Lectures* (1881) pp. 92 and 91.
32. James Bissett Pratt, in a personal letter, December 5, 1938.
33. The literal meaning of Nirvana is "to blow out": the extinguishing of a flame. This term Nirvana, declares Sir Charles Eliot, is "the best known word and the most difficult to explain in all the vocabulary of Buddhism." *Hinduism and Buddhism*, I, 222.
34. Rhys Davids, *Buddhism*, pp. 110-23.
35. *Ibid.*, pp. 42-50.
36. Matthew 6:33.
37. Matthew 6:19 (American revised version).
38. Matthew 6:33 (King James version).
39. Mark 2:29-31 (King James version).
40. Matthew 18:21-22.
41. *Ibid.*, 6:14-15.
42. "Our Father who art in heaven, hallowed be thy name. Thy kingdom come, thy will be done, as in heaven, so on earth. Give us this day our daily bread. And forgive us our debts, as we also have forgiven our debtors. And bring us not into temptation, but deliver us from evil. For thine is the kingdom and the power and the glory for ever. Amen. Matthew 6:9-13 (American revised version).
43. No reference is here made to those passages in which Jesus speaks of the "end of the world" and of his "second coming," to be preceded by stupendous physical events, the destruction of the wicked and establishment of the direct rule of God. This element in the New Testament, as scholarship has shown, was the current apocalyptic Messianic hope of the Jews. It was not, however, the characteristic element in the teaching of Jesus. His teachings about the Kingdom of God and the moral life, in fact, contradicted those apocalyptic ideas, although his disciples at first emphasized them. Professor Amos Niven Wilder has shown in his *Eschatology and Ethics in the Teachings of Jesus* that Jesus was not dominated by the apocalyptic world-view, for there are abundant evidences that often in his teachings he assumed the indefinite continuance of the world order. Professor Douglas Clyde Macintosh also rejects the contention of certain German theologians that Jesus' teaching was an "interim ethic." He declares that "the Sermon on the Mount gives expression to the absolute, universal, and eternal ideal for the conduct of persons in society" (*Social Religion*, p. 61). When Jesus did not speedily come in the clouds of heaven as then expected, these ideas gradually faded away from the teachings of Christianity, while the ethical elements received increasing emphasis through the centuries.
44. *Is the Kingdom of God Realism?*, by Dr. E. Stanley Jones, presents a well-sustained argument that "Christ was a stark realist." Jesus' proclamation of the Kingdom of God was not the advocacy of a speculative ideal but a scientifically accurate statement of reality—of bare fact. The laws and forces that operate in individual and social life are just as real and just as inescapable as those that operate in the material world. Both

are inherent in the cosmic structure. To ignore the spiritual laws which require men to be honest, sincere, pure, helpful, brotherly, and humble, practicing faith, hope, love, joy, patience, self-control, and self-sacrifice is as foolish as to ignore the cosmic laws which control the physical world—gravitation, heat, light, electricity, chemical attractions, and the like. Success, alike for the individual, for society, for the nation, depends on knowing and utilizing these cosmic laws and forces. Jesus was the outstanding realist.

45. Eugene W. Lyman, *The Meaning and Truth of Religion*, pp. 126-217. Professor Lyman distinguishes four "Ways of Life" by which men have sought to gain salvation from evil:

The Confucian Way of Loyalty and Obedience
The Hindu Way of Realization
The Buddhist Way of Renunciation
The Christian Way of Transformation (pp. 65-68 and 217)

46. John 16:7-16.

47. Farquhar, *Crown of Hinduism*, p. 60.

48. At the close of his presentation of the history and metaphysics of Buddhism (*Indian Philosophy*, I, pp. 341-475) Professor Radhakrishnan raises the question whether Buddha was a real agnostic. He argues that Buddha in fact accepted the metaphysics of the Upanishads, but although he possessed full knowledge of philosophy, he warned his disciples that philosophical discussion was useless; that it was Buddha's intense moral earnestness which induced his silence on metaphysical questions.

49. The question of the originality of Jesus has been the subject of much learned discussion. C. G. Montefiori, a Jew, regards the seeking out of sinners as Jesus' original contribution. "The Rabbis," he says, "attached no less value to repentance than Jesus. . . . They, too, urged that God cared more for the repentant than for the just who had never yielded to sin. They, too, welcomed the sinner in his repentance. But *to seek out the sinner*, and instead of avoiding the bad companion, to choose him as your friend in order to work his moral redemption, this was, I fancy, something new in the religious history of Israel." Bennett, *Christian Realism*, p. 118, note.

50. Matthew 7:29.

51. Mark 1:11.

52. Luke 22:39-46.

53. Matthew 16:16.

54. "It is no exaggeration to say that the Buddha is the most living figure in Hindu literature. He stands before us more distinctly not only than Yajnavalkya and Sankara, but than modern teachers like Nanak and Ramanuja; and the reason for this distinctness can, I think, be nothing but the personal impression which he made upon his age. The later Buddhists compose nothing in the style of the Nikayas: they write about Gotama in new and fanciful ways, but no Acts of the Apostles succeed the Gospels." Sir Charles Eliot, *Hinduism and Buddhism*, I, 297.

Alongside this statement by Sir Charles Eliot we may place one by John Stuart Mill. Describing Jesus as a "unique figure, not more unlike all his precursors than all his followers," he goes on to say: "Who among his disciples or among their proselytes was capable of inventing the sayings ascribed to Jesus or of imagining the life and character revealed in the Gospels? Certainly not the fishermen of Galilee; as certainly not St. Paul, whose character and idiosyncrasies were of a totally different sort; still less the early Christian writers, in whom nothing is more evident than that the good which was in them was all derived, as they always professed that it was derived, from the higher source." Quoted by Professor Rall in his *Christianity: An Inquiry into Its Nature and Truth*, pp. 309-10.

"The greatest spiritually creative force in human history is linked to . . . a man who lived the humblest of lives, who wrought in a limited sphere, who had no influence with the great ones of earth, who died unresisting upon a cross." *Ibid.*, p. 325.

A comprehensive yet compact presentation of the historical background, spiritual inheritance, life, and teachings of Jesus is Professor Kenneth Scott Latourette's *History of the Expansion of Christianity*, I, pp. 1-65. Concluding his summary, he writes: "So far as the casual spectator, late on the afternoon of the execution, could have seen, the work of Jesus had ended in failure. His had been a mad plan . . . and the end had been inevitable. . . . The dreamer had been effectively removed. One of the most remarkable facts of human history, however, is the repercussions which this event had. . . . Over the significance of the cross men have been meditating—and debating—for centuries. He would be strangely obtuse who did not recognize the magnitude of the issues involved. They lead us at once into fundamental questions about the very nature of the universe itself. Is the universe on the side of the worldly priests . . . and of Pilate, or is it on the side of Jesus? Or is it unknowing or indifferent?" I, p. 59.

55. Professor Burnett H. Streeter, *The Buddha and the Christ*, p. 71.

CHAPTER XI

1. Lafcadio Hearn, *Japan: An Attempt at Interpretation*, pp. 4-6.
2. Professor Henri Bergson, *The Two Sources of Morality and Religion*, p. 92.
3. Professor H. F. Rall, *Christianity: An Inquiry into Its Nature and Truth*, pp. 3 and 15.
4. Farquhar, *Crown of Hinduism*, p. 327.
5. I Corinthians 10:31.
6. Dr. H. DeW. Griswold, *Insights into Modern Hinduism*, p. 25.
7. *Ibid.*, pp. 11-17.
8. *Ibid.*, p. 6.
9. Sir Charles Eliot, *Hinduism and Buddhism*, I, 334.
10. *Ibid.*, II, 124.
11. *Ibid.*, I, xcix, xcvi-xcix.
12. *Ibid.*, I, lxxi.

13. *Ibid.*, II, 137.
14. *Ibid.*, II, 166.
15. Professor Radhakrishnan, *The Hindu View of Life*, p. 21.
16. *Ibid.*, p. 129.
17. *Ibid.*, p. 43.
18. *Ibid.*, p. 41.
19. Sir Charles Eliot, *Hinduism and Buddhism*, I, xv.
20. *Ibid.*, I, lxxxviii.
21. Radhakrishnan, *The Hindu View of Life*, p. 29.
22. *Ibid.*, pp. 37-38.
23. *Ibid.*, p. 41.
24. *Ibid.*, pp. 129-30.
25. By critical Western scholars, the foregoing is likely to be termed an idealized distortion of history. Professor Radhakrishnan's lively imagination, his utilization of and saturation in Occidental concepts, and his habit of "rationalizing" combine to sweep him off the ground of facts.
26. *Ibid.*, p. 127.
27. *Ibid.*, p. 128.
28. *Ibid.*, p. 123.
29. John Gunther, *Inside Asia*, p. 391.
30. *Ibid.*, pp. 390-407.
31. K. M. Panikkar, *Hinduism and the Modern World*, p. 40.
32. *Ibid.*, p. 15.
33. R. P. Masani, *The Legacy of India*, p. xiii.
34. Professor E. D. Harvey, *The Mind of China*, p. 4.
35. Professor M. Anesaki, *La Crise Actuelle de la Civilisation au Japon*, pp. 7-9; a lecture at the University of Paris, 1935.
36. A. G. Widgery, *Living Religions and Modern Thought*, p. 277-78.
37. Buddhism may be an exception to this statement, for a good life is one of the means to the attainment of Nirvana. In this sense ethics is tied to religion.
38. Although Islam is an important religion, it has had little influence on the civilization and culture of the Occident. For all practical purposes, Christianity is the religion of the West.
39. In *The Christian Message in a Non-Christian World*, Professor Hendrik Kraemer declares that the really significant contrast between Christianity and the great religions of the Orient lies in the fact that Christianity is a revealed religion in which God, who

transcends all being and by his will is the Creator of the universe, seeks men, revealing himself to them in his love, his judgments, and his saving grace (p. 63), whereas Oriental religions are grand structures of human effort in which man seeks to "apprehend the totality of existence." (*Ibid.*, p. 111) An unbridgeable chasm, therefore, separates Oriental religions from Christianity. Oriental religions are, moreover, primarily social and communal, totalitarian institutions, which require conformity of conduct to long-established customs, placing little or no emphasis on personal belief or on truth (*Ibid.*, pp. 51 and 157), whereas Christianity is personal, stressing individual acceptance of and obedience to God's righteous will as revealed in Jesus Christ, and calling on men to do God's will, regardless of custom. (*Ibid.*, pp. 69-100)

40. Alan W. Watts, *The Spirit of Zen*, p. 104.
41. Professor Radhakrishnan, *East and West in Religion*, pp. 56-57.
42. Eugene Lyman, *The Meaning and Truth of Religion*, pp. 80, 83, 85-87.
43. Quoted by F. Ernest Johnson, *The Social Gospel Re-examined*, pp. 45-46.
44. Isaiah 1:10-17.
45. Micah 6:6-8.
46. Mark 12:33.
47. Lafcadio Hearn, *Japan: An Attempt at Interpretation*, pp. 46-48.

CHAPTER XII

1. Cf. Rufus M. Jones, *Testimony of the Soul*, pp. 189-210.
2. Raymond B. Blakney, *Meister Eckhart: A Modern Translation*, p. xv.
3. Professor S. N. Dasgupta, *Hindu Mysticism*, pp. ix, 17 and 52.
4. II Corinthians 12:2.
5. Closely related to mild religious mysticism is another type which may be termed "scientific mysticism." It is the experience of scientists such as Copernicus, Galileo, Darwin, and Pasteur, who attained a soul-stirring intuition of a truth which gave them a thrilling sense of having apprehended Reality. They became "possessed" by a conviction which dominated their subsequent lives. Their experiences were not merely rational; they were also strongly emotional and produced convictions which resulted in lives devoted to the elaboration of the new truth and to its popularization among a sceptical generation.
6. "The idea of 'inner light' and the 'hidden seed,' " says Professor Reinhold Niebuhr, "always suggests that the divine element in human life may be found at the deepest level of consciousness or the highest level of the mind. The idea is sometimes more mystical and sometimes more rationalistic. . . . The typical mystical strategy of introversion, 'the journey toward the center,' is again and again commended as the way of salvation. . . . 'If thou go into thyself beyond the natural man,' wrote Cromwell's court preacher, Peter Sterry, 'thou shalt meet with the Spirit of God.' " *The Nature and Destiny of Man*, p. 172.

7. *Just Among Friends*, by William Wister Comfort, is a volume giving insight into the Quaker way of life and thought. The Quakers' cultivation of the "inner light" allies them with the mystics. They are not, however, interested in the experience of ecstasy, but rather in the guidance and power which the experience of the "inner light" gives them for fruitful living. The importance they attach to silence is due to their discovery that it is in the meditative, cooperative silence that the "inner light" shines most clearly. This "inner light" they regard as the voice of God speaking through the individual and the group.

8. Rufus M. Jones, *Studies in Mystical Religion*, pp. xxx-xxxii.

9. Occidental mysticism for over a millennium and a half has been under the influence of two quite distinct traditions, one derived from Palestine, the other from Greece. The ethical mysticism of the great prophets of Israel rejected and finally overthrew the debasing, superstitious mysticism of current henotheism. It shaped the development of ethical monotheism and was expressed in the literature of the Old Testament, especially in the Psalms.

Professor Jones, in *The Flowering of Mysticism*, shows that in spite of the wide influence of Plotinus in advocating "the mysticism of negation," "an unfortunate and costly contribution," it was the ethical mysticism of Jesus, and Paul, and the great prophets of Israel, which really gave and still gives to Christianity its social and ethical trend.

10. Matthew 9:13.

11. George A. Gordon, *My Education and Religion*, p. 210.

12. Rufus M. Jones, *The Flowering of Mysticism*, p. 252.

13. *Ibid.*, p. 258.

14. Professor S. N. Dasgupta, *Hindu Mysticism*, pp. 69-70. Professor Dasgupta's later volume, entitled *Yoga Philosophy*, sets forth the relations of Yoga to other systems of Indian thought. Although he states in the Introduction that Yoga philosophical speculations "can be directly verified" (p. 7) by Yoga practice, yet he presents no evidence for this.

15. Rabindranath Tagore seems to support Professor Dasgupta's interpretation of this type of mystical experience. "By the process of knowledge," he says, "we can never know the infinite being. . . . Knowledge is partial. . . . But Brahma is perfect, and knowledge which is partial can never be a knowledge of him. But he can be known by joy, by love. For joy is knowledge in its completeness, it is knowing by our whole being. Intellect sets us apart from the things to be known, but love knows its object by fusion." (*Sadhana*, pp. 158-59.) Tagore's discussion, at first alluring, does not upon reflection seem cogent. One naturally asks what he means by "knowledge in its completeness," or by "our whole being." And does love, as a matter of fact, "know its object by fusion"? Are not these phrases merely poetical metaphors? The "fusion" of lovers is psychological only, and subjective to each. It does not annul their duality of being. If fusion really produced identity of being, no longer could there be joy or

love, which depend upon duality, as Tagore has himself insisted. His apparent support, therefore, of the mysticism of identity is only poetical, not logical.

16. Professor S. N. Dasgupta, *Hindu Mysticism*, p. 124.

17. Sanskrit, *Dhyana*, strenuous contemplation; Zen in Japanese, by which name Occidentals usually refer to this type of mysticism.

18. "Satori is thus," declares Professor Suzuki, "the whole of Zen. Where there is no satori there is no Zen. . . . Satori is not a state of mere quietude; it is not tranquilization; it is an inner experience . . . there must be a certain awakening from the relative field of consciousness, a certain turning away from the ordinary form of experience which characterizes our everyday life. The technical Mahayana term for it is 'paravritti,' turning back, or turning over at the base of consciousness. . . . The awakening of 'Prajnaparamita,' which is [the Sanskrit] name for satori, therefore, is the *sine qua non* of Zen." (*Essays in Zen Buddhism*, Second Series, p. 9.)

Professor Suzuki defines "satori" as "the state of consciousness in which Noble Wisdom," i.e., the Eternal Buddha, "realizes its own inner nature"—a consciousness which is not to be attained by merely listening to discourses about it, nor even by thinking about it. Satori is Irrational (i.e., nonintellectual, nonconceptual), Intuitive, Affirmative, gives a sense of the Beyond, Impersonal, arouses a feeling of Exaltation, and comes Suddenly, taking place in a single moment." This Beyond "has no personal note in it as is observable in Christian mystic experience." (*Ibid.*, pp. 18-19.)

Notwithstanding these declarations, Professor Suzuki's translation of the Lankavatara Sutra, and especially his "studies" in that Sutra, intimate that the Beyond is personal. The main assertion of the Parinirvana Sutra, he states, is that "the Buddha-nature is in every one of us," in support of which he quotes the following from that Sutra: "There is something in all beings which is true, real, eternal, self-governing, and forever unchanging—this is called Ego, though quite different from what is generally known as such by the philosophers. This Ego is the Tathagatagarba, Buddha-Nature, which exists in every one of us, and is characterized with such virtues as permanency, bliss, freedom, and purity." (*Lankavatara Sutra*, p. xxxviii.)

19. Alan W. Watts, *Spirit of Zen*, p. 27.

20. Albert Schweitzer, *Indian Thought and Its Development*, pp. 1-2.

21. *Ibid.* p. 1.

22. Albert Schweitzer, *Out of My Life and Thought*, pp. 177-78.

23. *The Decay and Restoration of Civilization, Civilization and Ethics, Christianity and the Religions of the World*, and *Indian Thought and Its Development*.

24. This phrase does not, I think, express Dr. Schweitzer's real contention, for it focuses attention on life *per se* instead of upon its most significant product—personality, which alone can be ethical. It seems to put equal valuation on all types and grades of life—vegetable, insect, animal, and human. Indiscriminate reverence for *all* life, regardless of the scale of life values, however, has not in fact been a significant factor in the development of peoples. India, for instance, has been notorious for absurd regard for the life of subhumans, as illustrated especially by the Jains, and by indifference to

the life of human beings, while the West has been relatively indifferent about the life of subhumans but has been increasingly concerned about human life. A more adequate phrase would therefore seem to be *Reverence for Personality*—the key concept for the interpretation of Ultimate Reality, of the world, and also of man himself.

25. Albert Schweitzer, *Out of My Life and Thought*, pp. 188–89.
26. H. F. Rall, *Christianity*, pp. 62–63.
27. Rudolf Otto, *Mysticism: East and West*, p. 165.
28. *Ibid.*, p. 169.
29. *Ibid.*, p. 189.
30. *Ibid.*, p. 207.
31. Evelyn Underhill, *Mysticism*, pp. 208–10.
32. Alban Gregory Widgey, *Living Religions and Modern Thought*, p. 249.
33. Henri Bergson, *The Two Sources of Morality and Religion*, pp. 208–210.
34. *Ibid.*, p. 214.
35. *Ibid.*, p. 215.
36. *Ibid.*, p. 243. In *Ransoming the Time* Professor Jacques Maritain has provided a keen criticism of Bergson's metaphysics and also an appreciative estimate of his philosophy of religion and of the essential nature of mystical experience (cf. pp. 52–83 and 84–114).
37. For the statement by Henri Bergson of the Hindu and Buddhist conception of life as intrinsically "evil" and of salvation as attainable only by "renunciation," see his *Two Sources of Morality and Religion*, pp. 213–14.
38. Rufus M. Jones, *Studies in Mystical Religion*, p. 5 n.
39. This fact strengthens the conviction that the highly elaborate Eightfold Path was not in fact a part of the original teachings by Sakyamuni but was a development of his teaching by the monastic brotherhood. Buddhism thereby succumbed to the Brahmin doctrine that radical mystical experience constitutes the highest achievement of ascetic meditation.
40. William Hocking, *The Meaning of God in Human Experience*, p. 401.
41. *Ibid.*, pp. 512–13.
42. Professor Leuba's *Psychology of Religious Mysticism* deals with the alleged "immediate" and "superior" knowledge of metaphysical reality, claimed by radical mystics, whether Eastern or Western. After describing the mystical experiences produced by various drugs (alcohol, nitrous oxide, mescal, etc.), and after presenting at length the mystical experiences of both Oriental (yogin, sufi, and Buddhist) and Occidental (religious and nonreligious) mystics, he declares that, psychologically speaking, they are identical, and he argues that since drug-mysticism gives no valid metaphysical knowledge, neither does religious mysticism. He discusses, moreover, hysteria, neuras-

thenia, ecstasy (religious and otherwise), trance-consciousness, and sense of divine guidance.

For a balanced estimate of Professor Leuba's psychological interpretations of mysticism see Professor D. Elton Trueblood's volume, *The Knowledge of God*, especially Chapter VII. He shows how naïve many psychologists and psychoanalysts have been in their efforts at explaining religious experience.

43. By "valid knowledge" is here meant knowledge which is confirmed by the knower's repeated testing under similar circumstances, which, when made the basis of action, yields consonant results, and which is independently corroborated by the critical intelligence of other persons.

44. Professor H. F. Rall, *Christianity: An Inquiry into Its Nature and Truth*, pp. 172-73.

45. *Ibid.*, p. 271.

46. *Ibid.*, pp. 269-88.

47. Professor H. F. Rall, *Christianity: An Inquiry into Its Nature and Truth* p. 252.

48. E. Stanley Jones, *Along the Indian Road*, pp. 18-19.

49. Professor H. F. Rall, *Christianity: An Inquiry into Its Nature and Truth*, p. 155.

CHAPTER XIII

1. Kenneth Saunders, *The Gospel for Asia*, p. 59.

2. Another Mahayana scripture—Sukhavati Vyūha—reports a sermon preached by the eighty-first Buddha describing the glories of eighty-one hundred thousand of *niyutas* of *Kotis* of the Buddha-heavens. This is equivalent to eighty-one quintillion heavens, each of which is the realm of one of the Buddhas. (J. B. Pratt, *Pilgrimage of Buddhism*, p. 213)

3. *Ibid.*, p. 264.

4. Colossians 1: 15, 17 and 2: 9.

5. Hebrews 1:1-3.

6. The earliest use of the term *Logos* (the eternal, divine word of reason) by which to explain the origin of the universe is attributed to Heraclitus (d. 475 B.C.). "All things come to pass through the *Logos*; it is always true," he asserted. This started a new category for Greek thought. Anaxagoras (d. 428 B.C.) declared that the *Nous* (mind) "has all knowledge and supreme strength; yea, it has power over all living things, great and small. *Nous* it was which set all things revolving in the beginning." Plato and Aristotle regarded these conceptions of an Eternal *Logos* and an eternal *Nous* as landmarks in Greek philosophy. These ideals were elaborated by Socrates and the Stoics of Greece, and were taken up by Philo (d. shortly after A. D. 40), an Alexandrine Jew, who identified the *Logos* of Greece with the *Memra* (Wisdom) of the Old Testament. Wisdom is represented by the author of Proverbs as saying: "The Lord possessed me in the beginning of his way, before his works of old. I was set up from everlasting."

(Proverbs 8:22) The author of the Fourth Gospel was evidently familiar with the writings of Philo. "Almost every verse in the Prologue," says Dean Inge, "might be paralleled from Philo." (Kenneth Saunders, *The Gospel for Asia*, pp. 83-89)

7. John 1:1-17. The Prologue of the Fourth Gospel is, declares Professor John Wright Buckham, "the most profound, comprehensive, and luminous passage in the entire corpus of philosophy from Plato and Aristotle to Kant and Bergson." *The Inner World*, p. 183.

8. The writer acknowledges indebtedness to Professor Kenneth Saunders's *The Gospel for Asia*, which compares the Gita, the Lotus, and the Fourth Gospel.

9. Kenneth Saunders, *The Gospel for Asia*, p. 19.

10. Itivattaka Sutra, 92.

11. John 14:9.

12. Kenneth Saunders, *The Gospel for Asia*, p. 78.

13. *Ibid.*, p. 181.

14. Matthew 4:10.

15. Sir Charles Eliot, *Hinduism and Buddhism*, II, 124, 168, 288.

16. Eliot, *Japanese Buddhism*, p. 134.

17. *Ibid.*, pp. 133-34.

18. Kenneth Saunders, *The Gospel for Asia*, pp. 188-89.

19. *Ibid.*, p. 192.

20. *Ibid.*, pp. 196-97.

21. *Ibid.*, pp. 207-9.

22. Acts 2:23.

23. Romans 1:16.

24. *Ibid.*, 5:8.

25. *Ibid.*, 8:31-39.

26. I Corinthians 1:17-24.

27. II Corinthians 5:18-20.

28. Philippians 2:5-8.

29. John 17:4-5.

CHAPTER XIV

1. M. Anesaki, *Buddhist Art in its Relation to Buddhist Ideals*, p. 14.

2. See Chap. XI.

3. Exodus 20:4.

4. Ananda Coomaraswamy, *The Dance of Siva*, pp. 35-36.
5. Laurence Binyon, *The Spirit of Man in Asian Art*, Lectures 1, 2, and 3.
6. *The Flight of the Dragon*, pp. 23 and 29.
7. Dr. Cheng Che-yu develops at considerable length the contrasts between Eastern and Western art in his volume entitled *Oriental and Occidental Cultures Contrasted: An Introduction to Culturology*. The reason why China was successful in the development of painting but failed relatively in architecture, sculpture, music, and dancing was, he says, that "China has no formal religion." Owing to this lack, "all ancient philosophical schools condemned extravagant public expenditure on the grandeur of architecture and the elaboration of sculpture, music and the dance." "Mysticism is the traditional mark of Oriental art." "Oriental art has more flow of line, while Occidental art has more subtle harmony of color. . . . In the art of the Western world the figure representing an angel must have two wings and be able to fly, while in the Eastern world she needs only to mount the clouds and to ride the mist." (pp. 77 and 78.) "The Eastern artist forgets ego and merges into nature; he deals with human affairs and nature as the same thing." "Only Chinese art interpreted nature thoroughly, and only Chinese artists blended nature into one whole." "Oriental poets find themselves in portraying poetry and Occidental poets find poetry in portraying themselves." (pp. 79-80)
8. Laurence Binyon, *Painting in the Far East*, p. 22; 3d ed., p. 24.
9. Wm. E. Hocking, *Value of the Comparative Study of Philosophy*, pp. 1 and 3.
10. H. F. Rall, *Christianity: An Inquiry into Its Nature and Truth*, p. 185.
11. The foregoing paragraphs are of course an oversimplification. During the Middle Ages Occidental artists had their themes strictly prescribed by the church. The second Council of Nicaea (A.D. 787) prescribed the following rules. "The substance of religious scenes is not left to the initiative of artists; it derives from the principles laid down by the Catholic Church and religious tradition. . . . His art belongs to the painter; its organization and arrangement belongs to the clergy." (Quoted by Hugh S. Tigner in *Our Prodigal Son Culture*, p. 30.) Medieval art, accordingly, was Biblical and imaginative. Under the influence of the Renaissance and the rising rationalism, the literalistic tendencies of the West began to assert themselves. "Modernistic" art, however, has reached the limit of disregard for both idealism and literalism. It breaks all the canons of traditional art and is regarded by many as evidence of the cynicism and emptiness which has resulted from materialism and secularism.
12. Laurence Binyon, *Painting in the Far East*, pp. 60-61; 3rd ed., pp. 66-67.
13. *Ibid.*, p. 60; 3rd ed., p. 66.
14. *Ibid.*, p. 61; 3rd ed., p. 67.
15. *Ibid.*, pp. 61-62; 3rd ed., pp. 67-68.
16. *Ibid.*, p. 62; 3rd ed., p. 68.
17. M. Anesaki, *Buddhist Art*, p. 11.

18. *Ibid.*, p. 12.
19. *Ibid.*, p. 23.
20. Lawrence Binyon, *Painting in the Far East*, p. 65.
21. Dr. Ananda Coomaraswamy, *The Dance of Siva*, pp. 103-4.
22. No effort is made in this work to compare the ideas and practices of the East and the West in regard to extra-marital sex relations. No attention is given, therefore, to their respective erotic literature. This omission, however, is not important, since this literature would have, we believe, no significant bearing on our general conclusions regarding Oriental and Occidental psychic and cultural characteristics.
23. Dr. E. Stanley Jones, *Along the Indian Road*, p. 102.
24. Dr. Ananda Coomaraswamy, *The Dance of Siva*, pp. 62-64.
25. Rabindranath Tagore, *The Religion of Man*, pp. 104-5.
26. J. F. Blacker, *ABC of Indian Art*, p. 96.
27. *Contemporary Japan*, IX, 28, Jan. 1940.
28. *Ibid.*, pp. 29-30.
29. Alan Priest in *The National Encyclopedia*, III, 42.
30. Sir Charles Eliot, *Hinduism and Buddhism*, I, lxvi.
31. *Ibid.*, III, 325.
32. *Contemporary Japan*, IX, pp. 32-33.
33. *Ibid.*, p. 33.
34. Professor Anesaki, *Art, Life, and Nature in Japan*, pp. 17-18.
35. C. R. Morey, *Christian Art*, pp. 45-50.
36. Hugh S. Tigner, *Our Prodigal Son Culture*, pp. 25-26.
37. Henry Adams, *Mont Saint-Michel and Chartres*, Chapter IV.
38. Ralph T. Flewelling, *The Survival of Western Culture*, pp. 70, 74-75.
39. In the *Atlantic Monthly* (May, 1939, pp. 681-88) Mr. Stanley Casson states that Sumerian art objects have been found in Egypt and those of Egypt in Sumer. But more surprising is the fact that Sumerian objects have been found in Harrapa and Mohenjodaro, India, and those of India in Sumer. International commerce and cultural interstimulation, therefore, had already started before 2000 B.C. between those centers.
40. René Grousset, *The Civilizations of the East*, III, 148.
41. *Ibid.*, p. 149.
42. *Ibid.*, pp. 177-80.
43. *Ibid.*, pp. 180-82.
44. J. B. Pratt, *India and Its Faiths*, p. 17.

45. *Ibid.*, pp. 12-13.
46. The reader who wishes to delve into the symbolism of Chinese religions and art should read C.A.S. Williams's *Outline of Chinese Symbolism* published by the Customs College Press, Peiping (1931).
47. Hebrews 2:9.
48. Hebrews 12:1-2.
49. Galatians 2:20.
50. A. G. Widgery, *Living Religions and Modern Thought*, p. 231.
51. E. Stanley Jones, *Christ of the Indian Road*, p. 78.
52. *Ibid.*, p. 86.
53. *Ibid.*, p. 78.

CHAPTER XV

1. *The Bhagavad Gita*, translated by Yogi Ramacharaka [pseud. of William Walker Atkinson], revised edition, 1911, p. 56.

2. "The Gita," Professor Radhakrishnan says, "attempts to synthesize the heterogeneous elements [in the many prevailing religious and philosophical systems] and fuse them into a single whole." (*Indian Philosophy*, I, 529) He does not, however, regard the attempt as altogether successful. (pp. 518-80)

3. The grip of the Gita on the thoughtful men of India is not surprising in view of its dignity and profundity, and the many types of religion and philosophy which it professes to harmonize. Every serious person can find there what is congenial and ignore the rest. The Gita appeals to Occidentals also, as shown by Professor Vida D. Scudder's autobiography, *On Journey*. She was born in India, where her father was a missionary. Even as a child she was frequent reader of the Gita. She closes her autobiography with these meditations:

"It startles me to realize how that old Hindu classic, whenever opened, offers me guidance. There is really no cause for surprise; is it not the daily reading of Gandhi? Has it not illuminated the Path all down the ages for countless travelers? Yet to a woman like myself, with an exclusively Christian tradition, the situation seems a little strange. . . . Nothing except the Fourth Gospel has sunk so deep into my life. . . .

"Now the days of action are passed; does the somnolence of age creep over me? I no longer seem capable of suffering, as I used to suffer. What is this seeming indifference, not only to personal failure, but even—dare I say it?—to the success or failure of righteousness on earth? Is it that I draw near to the Timeless, the Eternal, or that I am slowly dying within? . . . I do not care whether I ever do anything again or not. I am content to sit with folded hands, to gaze and gaze. But the world agonizes; the world needs action. What is this silvery peace? I open the old Hindu book. I bid it speak to me. . . .

"Following the Rule, cleansed of spirit, victorious over himself . . . his self be-

comes the Self of all born beings. . . . Putting away utterly all loves born of purpose. Little by little, he shall win stillness.' " (pp. 433-34)

4. The fully disciplined yogin can, it is alleged, completely arrest all his physiological processes, including not only breathing, but the action of the heart, the circulation of the blood, and intestinal movements, attaining a state of "suspended animation" for weeks, or even months—and then resume them.

5. For a detailed account by a Hindu of the yoga discipline, see Professor S. N. Dasgupta's chapter, "Yoga Practice," in *Yoga Philosophy in Relation to Other Systems of Indian Thought* (pp. 330-60).

6. To the explication of this complicated "guna" theory Professor Dasgupta devotes an entire chapter (*Ibid.*, pp. 70-111). The three "gunas" are (a) "intelligence-stuff," (b) "energy," and (c) "mass" (the factor of obstruction). These "gunas" are elemental factors belonging to "Nature"; they "are not inherent characteristics or elements of the 'pure self.'" The "pure self," therefore, the transcendental self, can by discipline separate itself from the "gunas"; it can get rid of its outer sheath, the real cause of all its troubles. All the experiences of transiency, change, and time, of Karma and Sam-sara, are due to the "gunas." The "pure self" is changeless, above and beyond time, space, and things.

7. An important Indian document for the study of Yoga is the translation by Swami Vivekananda of the *Yoga Aphorisms of Patanjali*, the "classic textbook of Yoga." It is reproduced complete by Dr. Lin Yutang in *The Wisdom of China and India*, pp. 120-32. In his introduction to the aphorisms Dr. Lin states that the "popularity of Yoga is due to its claims of supernatural powers and to the general interest in the hocus-pocus of all forms of occultism." (p. 115) Among the supernatural powers specified in these aphorisms are ability to enter another's body; to walk on water and thorns; to die at will; to fly through the skies; to disappear at will; to achieve conquest over organs of the body; to gain conquest over nature; to gain omnipotence and omniscience. (*Ibid.*, pp. 129-30) Mr. Theos Bernard, a lawyer and a student of philosophy at Columbia, became so interested in the claims of yogins to these miraculous powers that he actually went to India and spent years among them, subjecting himself to their most difficult disciplines. In his volume, *Hatha Yoga*, he gives the details of his experiences. Although he makes no unfriendly criticism, his experiences led him to say Yoga "holds no magic, performs no miracles, and reveals nothing supernatural." The *Christian Century* review of the book closes with the remark, "If the sages of India and Tibet had any secret wisdom, it is still secret." (*Christian Century*, June 28, 1944, p. 776).

8. The above summary of the reform movement is based on Albert Schweitzer's *Indian Thought and Its Development*, pp. 209-49, from which the quotations are taken.

9. In his volume, *Personality* (1917), Tagore strongly emphasized the personal nature of Ultimate Reality, constantly using the words "the Supreme Person." His conception of this Supreme Person seems almost wholly Christian, except that he never refers to Jesus and that he professes to find the source of his conception in the ancient Indian literature. His father, revered as a saint, was the promoter of a movement which sought to synthesize the best religious life of the East and the West. At seventeen, his

father took him to England, and there he studied for several years. On returning to India he was for some time secretary of a section of the new "church." In later years, moreover, he became intimately acquainted with at least one Christian missionary, C. F. Andrews, to whom he dedicated two of his volumes, *Nationalism and Personality*. In 1916 he wrote an article (translated from Bengali and published in *The Quest*, Vol. VII, No. 2, pp. 246-59) entitled "The Appeal of Christ to India." He there contrasts with the simple yet profound teachings of Jesus "the spirit of exclusion which is inherent in our society" which "erected ring-fences throughout our world," as seen in castes and in scorn of foreign religions and their great teachers of Truth. He sharply criticized those in India who "consider it a sign of strength to cling obstinately to these evils, though our doing so is really due to our vanity." He sets forth with high approval the ideals of Jesus as seen in the Beatitudes, in his teaching that all men have infinite value as men, and "Sons of God," and in his proclamation of the "Kingdom of God." "Man is real, for in him God is manifest," declared Tagore, basing his conviction on the teaching, life, and crucifixion of Jesus.

10. In his volume, *The Philosophy of Tagore* (1918), Professor Radhakrishnan gives an account of Tagore's philosophical, poetical, and political ideas. To an Occidental unacquainted with his Occidentalized mentality and alluring system of interpretation, the impression is made that Tagore's philosophy is a reaffirmation of the ancient philosophy of the Vedas, Upanishads, and Vedantas.

The outstanding difference between the Tagore-Radhakrishnan conception of God and that of the Hebrew-Christian faith is the emphasis of the latter on God's righteousness, holiness, and justice and the absence of this emphasis from the former. With regard to sin, also, which Tagore conceives exclusively from the standpoint of man, as selfishness, the Hebrew-Christian conception emphasizes it as also rebellion against God's will. Tagore's (and Radhakrishnan's) conception of India's impotence and backwardness is set forth with surprising vigor. Tagore, he says, "can make no truce with idle rites and ceremonies, blind dogmas and superstitions, snobbery and pharisaism, orthodoxy of a priestly caste, pride and prejudice of position and authority, selfishness of classes and exclusiveness of nation. . . . Among the evils which are poisoning the very springs of national life, the first and foremost is the caste system." (p. 180) He vigorously condemns "an exaggerated sense of otherworldliness and belief in fatality. . . . Asceticism and mutilation of the body calumniate God, the Author of all being." (p. 221) "The fall of India is due to the narrow outlook of the average Indian. The clash of castes and creeds, the atmosphere of hate and prejudice, the indifference to the disinherited of the earth . . . have all contributed to the fall of India . . . the blind superstitions, the deification of customs, the ancient institutions which make for discord, are responsible for the present degenerate condition of India." (pp. 225-26)

Tagore repudiates with the utmost vigor, declares Professor Radhakrishnan, Sankara's "rigorous logic of negation and the ascetic ethic of inaction," and Sankara's grafting onto Hinduism of Buddhist atheism, pessimism, and monasticism, and the doctrine of Maya. But "by his power of imagination [he] has breathed into the dry bones of the ancient philosophy of India, and made it live." (pp. 114, 119)

11. To avoid misunderstanding, it should also be said that Vedantists like Sankara make room in their philosophical system for a Theism which much resembles that of

Christianity. Out of the Absolute—Brahman—there issues Isvara, the Creator—God, a personal deity, also called Brahma. For men who have not the mentality to apprehend impersonal Brahman, worship of a personal deity whom they can know is not only permissible but right and necessary. See Rudolf Otto's *Mysticism East and West*, Chapter X, part A.

12. It is important to distinguish between emotional and intellectual mysticism. The intellectual mystic is deeply impressed by the mysteries which he discovers in nature and in man. The mysticism of Lao-tse was of this type. He was overwhelmed by the riddles of the universe and of human life. The records do not suggest that he ever experienced the ecstatic joy of Indian mystics, nor does he claim to have attained identity of being with the Absolute Tao. He did not set forth any discipline by which his disciples might attain knowledge of Tao.

13. The lack of precision in the ideographs results in strange differences in the various translations of the Chinese classics into English. For example, the foregoing translation by Dr. Giles should be compared with the following translation of the same passage by Ch'u Ta-Kao:

The Tao that can be expressed is not the eternal Tao;

The name that can be defined is not the unchanging name.

Non-existence is called the antecedent of heaven and earth;

Existence is the mother of all things.

From eternal non-existence, therefore, we serenely observe the mysterious beginning of the Universe;

From eternal existence we clearly see the apparent distinctions.

These two are the same in source and become different when manifested.

This same is called profundity. Infinite profundity is the gate whence comes the beginning of all parts of the universe.

The strength and weakness of Lao-tse's system of thought are well presented by Dr. Hu Shih in *Development of the Logical Method in Ancient China*, pp. 13-20.

An exposition of the philosophy of Lao-tse may be found in President Y. C. Yang's *China's Religious Heritage*, Chapter IV. It is significant of the similarity between Lao-tse's conception of Ultimate Reality and that of the author of the Fourth Gospel, that when Christian missionaries translated the Prologue into Chinese, the best term they could find for the Greek Logos (The Word) was "Tao." The first verse of John in the Chinese New Testament accordingly reads: "In the beginning was Tao, and Tao was with God, and Tao was God." As President Yang points out, however, there is an important difference between Taoism and Christianity. "Tao is impersonal and incomprehensible, vague and illusive. In Christianity it [the Word] is a living personality, the expression of God's divine highest possibilities." (p. 184)

14. To explain why the highly ethical religion founded by Moh Tih perished, whereas Christianity survived, Dr. Hu says that its doctrines of universal love and anti-militarism were incompatible with the needs of the age. Kwan-tse, an opponent of Mohism, argued that "if the principle of disarmament triumphs, then our strategic passes will be defenseless. And if the doctrine of universal love triumphs, then none of our soldiers will be willing to fight." (*Ibid.*, p. 61) Dr. Lin concludes that "the truest

explanation [is] that Quixotic heroism and extreme altruism did not appeal to the native Chinese common sense." (*The Wisdom of China and India*, p. 787) There was, however, a deeper reason. The founder of Mohism was not a Jesus Christ. Moh Tih had no conception of a personal God-Father, nor did he profess to forgive sins, regenerate human wills, and bring reconciliation between man and "Heaven."

15. The "burning of the books" by Emperor Ch'in Shih-huang may be compared to the burning of Jewish books by Hitler. Emperor Ch'in not only burned all the Chinese literature (except that dealing with medicine, agriculture, and astrology, which were "practical") but he buried alive 460 Confucian scholars for criticizing him, says Dr. Lin Yutang. After the downfall of the Ch'in and the rise of the Han dynasty "old scholars . . . salvaged the Confucian classics by an oral tradition and by sheer memory, assisted," Dr. Lin suspects, "by some inscribed pieces of bamboo that they had hidden away." Emperor Ch'in's "purging" of books and scholars was a catastrophe, for when scholars a millennium later began to study critically the extant reproductions of the ancient literature they came to the conclusion, for instance, that "25 out of the 58 existing chapters of the Book of History" ascribed to Confucius were forgeries. (*The Wisdom of Confucius*, pp. 36-37)

16. Chinese and Japanese nearly always name the negative Yin before the positive Yang—in keeping with the negative trend of their temperaments. Occidental scholars, on the contrary, commonly name Yang first and Yin second, in keeping with the positive trend of the West. To Westerners this seems more logical, for unless there is a positive there can be no negative.

17. This constant training of the mind in surmising the meaning of sentences and paragraphs is no doubt one of the causes for the well-known subtlety of the Chinese mind and of Japanese scholars, since the Chinese ideographs form the core of literary Japanese.

18. Although the ideograph for *michi* is that used for "Tao" by Taoism, the Japanese meaning does not include its profound metaphysical concept, namely Ultimate Reality, or absolute primordial Being. "The Way of the Gods" (Shinto) consists simply of the customs and rituals for maintaining superior beings of the spirit-world.

19. A description of Zen Buddhism will be found in Chapter XII.

CHAPTER XVI

1. The Old Testament record before David is generally held by scholars to be in large part legendary, but they accept as substantially true its account of the slow upward development of religion during the millennium from Abraham to Amos.

2. Greek mentality was so obsessed by the rational aspect of Reality that it failed to appreciate the importance of the volitional aspect.

3. See Chapter V.

4. The steps by which these diverse elements were brought together into a single system are described by Dr. Charles Harold Dodd in his lecture, "Hellenism and

Christianity," delivered at the Harvard Tercentenary Conference and published in the third volume of the proceedings, *Independence, Convergence, and Borrowing*, pp. 109-31.

5. The original Sutra was said to consist of 10,000 verses. Its "Essence" was finally condensed into this "Smaller" Sutra, which contains the Mahayana doctrine of the unreality of all things and of the road to the "Other Shore" (Nirvana), by means of the magic Sanskrit formula: GATÉ, GATÉ, PARAGATÉ, PARASAMAGATÉ, BHODI, SHAVA.

This magic verse is chanted many times a day by devout Buddhists of all sects. Professor Shao Chang Lee's translation, published in his *Popular Buddhism in China*, reads:

"Ferry, ferry, ferry over to the Other Shore! Ferry all beings over to the Other Shore! Perfect Wisdom! Hail!"

Another translation of this "peerless verse" is given at the end of the Adoration to the Omniscient.

6. One of the contrasts between Christianity and Oriental religions is the emphasis of the latter upon magic spells and formulas, and their absence from Christianity. The magic formulas of Buddhism are called Dharani, "a more or less meaningless chain of words or names that is supposed to have magic power." The Great Dharani in the Surangama Sutra covers several pages. "It is still chanted with great emotion in all Tibetan, Chinese, and Japanese monasteries." (Dwight Goddard, *A Buddhist Bible*, p. 662)

7. A much later Christian formulation than this Creed, the *Theologia Germanica*, throws into even sharper relief the contrast between the Buddhist and the Christian conceptions. It was written about A.D. 1350, in "bad German and crabbed and uncouth words," by a member of "The Friends of God," one of the religious movements seeking more satisfying experience than was provided by the Catholic Church of those times. Martin Luther discovered the book in 1516. He promptly declared that "next to the Bible and St. Augustine no book hath ever come into my hands whence I have learnt . . . more of what God and Christ and man and all things are." (Historical Introduction by Susanna Winkworth, ed. of 1874, pp. xiv, xv)

8. In the chapter entitled "Soul Consciousness" in his *Harvard Lectures* Rabindranath Tagore has endorsed this conception in words of impressive beauty. "The revealment of the infinite in the finite, which is the motive of all creation, is not seen in its perfection in the starry heavens, in the beauty of the flowers. It is in the soul of man. For there will seeks its manifestation in will, and freedom turns to win its final prize in the surrender of freedom. Therefore, it is the self of man which the great King of the universe has not shadowed with his throne—he has left it free. In his physical and mental organism," he continues, "where man is related with nature, he has to acknowledge the rule of the King; but in his self he is free to disown him. There our God must win his entrance. There he comes as a guest, not as king. . . . It is the man's self from which God has withdrawn his commands, for there he comes to court our love. His armed force, the laws of nature, stand outside its gate, and only beauty, the messenger of his love, finds admission within its precincts." (*Sadhana*, p. 41)

It is perhaps natural that Tagore, being a poet, should regard Beauty as the only messenger of the great King who can pass through the gate to woo man's soul. But to a mature Christian not only Beauty, but Truth and Righteousness, Goodness, Justice, and Mercy, Forgiveness, and thorn-crowned Love, are even more significant messengers of the Infinite Person to the finite human soul.

9. Another part of the answer lies in the undeveloped state of man's person—his defective reasoning and his lack of real desire to know God. His dominating interest in himself precludes attention to those indications of God's presence which he might discern were he interested in them.

CHAPTER XVII

1. For an astonishing collection of strange stories and myths, see C. A. S. Williams, *Outlines of Chinese Symbolism*.

2. At least two passages in the ancient Indian literature suggest the conception of fiat creation. The first is a brief assertion in a Vedic hymn, quoted by Hopkins in *Ethics of India* (p. 52), which reminds one of the Prologue of the Fourth Gospel: Prajapati, Lord of Creation, is represented as saying, "I will send forth the Word, and the Word will become the world." The second passage says: "Verily, O Gargi, at the command of the Imperishable, the sun and the moon stand apart . . . the earth and the sky stand apart . . . Other than it there is naught that sees . . . that hears . . . that thinks . . . that understands. Across this Imperishable is space woven." (*Brihad Aranyaka Upanishad*, 3, 8, 8-11) These suggestions of fiat creation, however, never had any appreciable influence in molding Indian thought. They resemble grains of wheat found in Egyptian mummies, which never germinated until planted in modern times.

3. For many centuries the great majority of Christians have understood the Second Coming only in an ethical and spiritual sense. They no longer look for a spectacular "return" of the Christ.

CHAPTER XVIII

1. Professor C. E. M. Joad states in his volume *God and Evil* that while he was a student at Oxford he arrived at a "deep-seated suspicion of the dogmatic doctrines of Christianity." He goes on to explain, however, that due to the outrageous evils of Nazism his "mind began to turn in the direction of religion." (p. 10) "Evil," he declares, "is not merely a by-product of unfavorable circumstances. It is . . . so widespread, and so deep-seated that one can only conclude . . . that evil is endemic in the heart of man." (p. 20)

2. "The Christian understanding of man," says Professor Robert L. Calhoun, "goes beyond that of Judaism on two paradoxically opposite lines, one more deeply pessimistic . . . the other breath-taking in its optimism. . . . Schopenhauer's devastating analysis of the futility of education and all cultural refinement as a safeguard against inner frustration is in principle as true now as when he wrote it. Current history is

driving home his theory with the hammer blows of fact. Current psychology is helping us to see why intellectual and moral education does not get to the root of the trouble. . . . But all these insights are new variations on a very old theme, which St. Paul set out clearly in the seventh chapter of his letter to the Romans, and which has been central in Christianity ever since." (*What is Man?* pp. 67-69) "The Christian understanding of man, with its relentless pessimism and its exultant faith, is no ordinary Utopian dream, for it sees man not merely rehoused and re-educated, but remade." (*Ibid.*, p. 73)

3. Professor Hartley Burr Alexander describes some of the remarkable achievements of animals, pointing out at the same time the rigid limitations imposed upon them. "The whole pattern of their existence is designated by their physical inheritance, and by it the world they are to know is confined and limited, mainly to helpless narrows. . . . The number of machine-like appliances in the organic world is hardly less than are man's inventional extensions of his own bodily powers, and oddly the feebler creatures outdo their betters in such gifts; for attached to insect bodies are hammers and pincers, saws, files, piercers, spinnerets, looms, lancets, hypodermic needles, propellers, lamps, and there are chemical tubes and vats for developing glues, poisons, inks, and shelly crusts—the whole industrial age in miniature. Just to observe the female wasp dig her obstetric chamber, lance, transport, and deposit her larval victim, and after the egg-laying close in and hammer down the orifice and finally camouflage the location, diking it against flood, is to carry the ineffaceable impression that here in the sub-size world is a mechanical sagacity not inferior to our own." (*God and Man's Destiny*, p. 130) Man continues to pile invention on invention, to widen constantly the range and variety of his mastery of his environment, whereas animals are in this respect static. Their original endowment of instinct and bodily equipment is more varied and clever than that of man, but they have no instrument for cumulative progress, no means for wide and indefinitely long-time transmission of their ideas and inventions. Their gains are organic, within the physical organism, while man's are supra-organic.

4. As bearing upon the littleness or greatness of man the following sentences may be cited from Professor Rall's *Christianity: An Inquiry into its Nature and Truth* (p. 291). "The question is not, How small is man in comparison with the universe? but rather: What is the yardstick by which to measure greatness . . . between naturalistic and idealistic philosophies? . . . If the world holds any discernible element of the rational then the astronomer who can discern this rational order counts for more than the enormous bulk of a Betelgeuse which, after all, is nothing more than a mass of flaming gas."

5. A trenchant discussion of these issues will be found in Professor Rudolf Eucken's *Main Currents of Modern Thought*, especially pages 409-44, "Personality and Character" and "The Freedom of the Will."

CHAPTER XIX

1. In his lectures, *The Nature and Destiny of Man*, Professor Reinhold Niebuhr, very strangely, ignores one area of thought which would seem to be vital to the subject of his lectures, namely, the problem of suffering. The basic evil which affects mankind is, he declares, according to "non-historical religions" (Oriental), man's inherent "finiteness," and, according to "historical religions" (Occidental), it is "sin." Salvation for non-historical religions is, accordingly, from finiteness, and for historical religions from sin. Is it possible to give an adequate account of either man's Nature or of his Destiny, and ignore a factor which has had so much to do both with his actual life and also with his thought about it?

2. Greek, Roman, and Scandinavian conceptions of the problem of evil are not presented in this necessarily brief sketch of Occidental conceptions since they long since ceased to exercise any significant influence on the mind of the West. The Hebrew-Christian point of view became dominant when Christianity displaced the non-Christian faiths.

3. See H. E. Fosdick, *A Guide to Understanding the Bible*, Chapter IV, "The Idea of Suffering."

4. The conception that Brahman might be charged with treating men unequally and cruelly did indeed occur to the Indian mind but it was quickly sidestepped by the doctrine of Karma. The great expounder of Vedantism, Sankara, in his commentary on the Vedanta-Sutras (II, 1, 34), declares, "The Lord . . . cannot be reproached with inequality of dispensation and cruelty. . . . If the Lord on his own account, without any extraneous regards, produced this unequal creation, he would expose himself to blame; but the fact is that in creating he is bound by certain regards; that is, he has to look to merit and demerit. Hence the circumstance of the creation being unequal is due to the merit and demerit of the living creatures created and not to a fault for which the Lord is to blame." (*Sacred Books of the East*, XXXIV, 358)

5. In the volume *Christian Realism* Professor John C. Bennett makes the following observations. "It is easy," he says, "to be sentimental about this [the disciplinary effect of suffering] and overlook the degree to which suffering crushes, embitters, numbs the soul, or drives souls insane. The greatest mystery of all is why some souls are able to transmute evil into good in their own lives and others are shattered by it. But, when we have said all this, it still remains true that without suffering life is lived on a superficial level; we become self-sufficient, complacent, and proud. Suffering deepens and strengthens every quality we have. It can purify us from preoccupation with trivial things. It raises love and comradeship to the highest level. It forces us out of ruts and often gives life a new beginning. So long as the soul is able to use suffering in this way it has value; but when in the form of mental disease suffering destroys the soul's capacity to transmute it, we have one form of evil that seems to be unqualified evil." (pp. 178-79) A little further on, Professor Bennett quotes John Oman's striking sentence, "All things work together for evil to those who love themselves." (p. 182)

6. An anonymous poem, written on the wall over a patient's bed in a hospital in Denver, Colorado, confirms this testimony on the mystery and ministry of pain:

Lord, Take Away Pain

The cry of man's anguish went up to God,

"Lord, take away pain!

The shadow that darkens the world Thou hast made,

The close coiling pain

That strangles the heart; the burden that weighs on the wings

That would soar—

Lord, take away pain from the world Thou hast made,

That it may love Thee more!"

Then answered the Lord to the cry of His world:

"Shall I take away pain,

And with it the power of the soul to endure,

Made strong by the strain?

Shall I take away pity, that knits heart to heart,

And sacrifice high?

Will ye lose all your heroes that lift from the fire

White brows to the sky?

Shall I take away love, that redeems with a price,

And smiles at its loss?

Can ye spare from your lives that would climb unto mine

The Christ on his cross?"

7. In his *Testimony of the Soul* Professor Rufus M. Jones describes in considerable detail the various historical antecedents which were fused by St. Augustine into his famous doctrines. "The moment one passes from the free and imaginative literary passages in St. Paul's Letters," says Professor Jones, "to the rigid doctrinal formulations of St. Augustine, one sees how much would have to be *read back* into St. Paul from a later time to make him Augustinian." (pp. 76-77) While Roman Catholic theology still adheres rigidly to the Augustinian dogmas, modern Evangelical Protestantism regards the teaching of Jesus as authoritative rather than that of St. Augustine or even of St. Paul.

8. "The Christian understanding of man," says Professor John C. Bennett, "consists primarily of the following two affirmations: First, that man is made in the image of God: and second, that man is a fallen creature. Historically those two affirmations have been carried by a scheme of doctrine which is now untenable. This scheme involved belief in the creation of the original man in a state of perfection and in his fall as an event in time. Our knowledge of the development of man leaves no place for such a perfect state or for such an event as the fall. Moreover, the idea of the fall from a state of perfection is a psychological monstrosity." (*Christian Realism*, p. 50)

9. Eugene Lyman's *The Meaning and Truth of Religion* (Chapters XIV, XV, and XVI) shows that all the great "values" of life require the actual existence of a "Cosmic Creative Spirit," Christlike in moral character, who is creating "sons" who can share with him in the creative activity of bringing into existence goodness, truth, and beauty, justice, brotherliness, and unselfish service, in a cosmos in which contingency and freedom are realities. Moral evil is not created by God but by man's free spirit. God's redemptive, self-sacrificial work springs from his suffering love for his erring children.

10. In his volume entitled *Recoveries in Religion* Dr. Ralph W. Sockman traces the evolution of the Hebrew-Christian solution of the problem of evil. He shows how the Bible sets forth a philosophy of human history as a Drama of Deliverance, in four acts. In the first, man seeks to escape evil by laying the blame for it on others—the “scapegoat” method. In the second, man, realizing that he does not get rid of evil and its consequences by laying the blame on others, nobly faces the problem and undertakes to live a righteous and holy life according to God’s laws, each man working out his own salvation. But long experience shows that sin has such a grip on both his individual nature and his social life that deliverance by individual effort is impossible. This leads to the third great stage in which the prophets of Israel discovered the principle of vicarious suffering—the good voluntarily suffering for the doings of evil men. But those great Hebrew seers came in time to realize that deliverance by man’s unaided effort is impossible, even by the unselfish efforts and vicarious suffering of good men. This led to the fourth stage in the interpretation of the human drama—the stage when men discover that only God himself, who is the very embodiment of grace and suffering love, can deliver them from sin, and that in doing it he has actually entered into history. (pp. 238-47)

CHAPTER XX

1. For a vivid picture from the inside of a modern Oriental ruler’s power, his harem, his slaves, and the cruelty of the whole system, the reader is referred to *Anna and the King of Siam*, by Margaret M. Landon (condensed in the *Reader’s Digest* for November, 1944).
2. See the detailed account of the scientific achievements made by men who have been influenced predominantly by the Greek mind in Sir William Cecil Dampier’s *History of Science and Its Relations with Philosophy and Religion*, third edition revised, 1942.
3. The story is told of a little girl who was much disturbed by the command of Samuel, the prophet of Jehovah, to King Saul, to destroy the Amalekites utterly (I Samuel 15:3). Her mother explained to her that those terrible deeds were done during the early period of history, long before the time of Jesus; whereon the little girl commented, “Then that was before God became a Christian.”

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Very general terms, occurring very frequently, are omitted; *e.g.*, China, Christianity, God, India.

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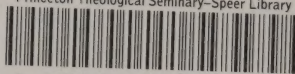
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